The Universalist Leader

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Universalist Publishing House

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176 NEWBURY STREET, BOSTON
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Who's Who in this Issue

Elisabeth Marshall Perkins is the daughter of Dr. Harold Marshall. She graduated from Smith College in 1921 with honors in Bible, and took a year's post graduate work in religious education at Yale University.

Dr. Samuel A. Eliot has been president of the American Unitarian Association since 1900.

Dr. William E. Barton is one of the most prominent men in the Congregational Church, pastor of the church at Oak Park, Ill., an author of many books and a lecturer in the Chicago Theological Seminary. He is best known to our readers as Safed the Sage.

Rev. Samuel E. Franc is our minister at Plymouth, Mass.

Rev. John Edwin Price is our minister in Cincinnati, Ohio.

* *

There is more of what is usually regarded as social service, in the shape of philanthropic work, done in the world to-day than ever before. But the outstanding fact nevertheless is that the deplorable results with which these many agencies deal are still being produced, and on a scale on which it is impossible to cope with them. There are more men wounded every day in the struggle of life than all the Good Samaritans in the world can deal with. What is needed is some power that will stop the production of the evil. The people who take the Good Samaritan as an adequate type of Christian, and what he did as a sufficient demand upon them, have done Christianity and themselves and the world a great wrong. The first sphere in which a man should think of serving others is the sphere in which he works for himself. Things will never be right until the artisan can look upon his daily toil, the business man upon commerce, the professional man upon his professional work, as the sphere in which he must first and foremost be a social servant. (*Christian Work.*)

* *

The Ku Klux theory, according to Wizard Evans, holds that political democracy can only be maintained among a people identical enough throughout for common intermarriage. That would simply mean that democracy is impossible—for there is no nation so constituted on all the face of the earth. Maybe that is what the Ku Kluxers really mean—the reason why they talk so much about an empire and things imperial. Possibly like the Bolsheviki they would like to get rid of democracy and set up a dictatorship in its place. Anyway, it's time for patriots as well as Christians to get out of the klan. (*Continent.*)

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THE
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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

FREDERICK A. BISBEE

WORD reached us on Friday, that Dr. Bisbee died at his winter home in Miami, Florida, on Thursday, November the fifteenth. For the past year his friends have been increasingly conscious that his physical strength was failing, though his indomitable spirit carried on until the last. For a quarter of a century he has preached to Universalists everywhere through the columns of *The Leader*. Only those closely associated with him know how heroically he practised the optimism and good cheer that he preached. No man ever served his Church more loyally or loved it better.

The Leader will try in a later issue to express some of the respect and affection of the great host whom he helped and inspired.

* *

TAKE JESUS IN EARNEST

WE did not hear Harry Emerson Fosdick at Springfield before the Congregationalists, but we were there the morning after and the whole place was ringing with the slogan he gave—"Take Jesus in earnest."

Now as men begin to write out their impressions of the gathering and publish them it is interesing to see how many laymen and ministers point to those four words as the most memorable and impressive of the Council.

In our own General Convention a week later, at least two times did speakers quote the same words and refer to the occasion where they were uttered.

In our opinion they struck a responsive chord not simply because of the eloquence of the speaker, but because they are indicative of the trend in the Christian Church and of the spirit of the times.

They mean that the simple religion of Jesus is adequate, that energy spent on building mountains of dogma is more or less wasted, that theological debates are generally fruitless, that the Fundamentalist controversy is stupid, and that with all our energy we ought to get back of the things of brotherhood for which Jesus gave his life.

Our Christ Crusade means nothing more nor less than: "Take Jesus in earnest."

"When we take Jesus in earnest," said Dr. Fosdick, "we must see that war is the most colossal and ruinous social sin that we are committing against him; that it is utterly and irremediably un-Christian; that it means everything that Jesus does not mean and means nothing that he does mean; that it is a more blatant denial of every Christian idea of God and man than all the theoretical atheists on earth ever could devise. When we take Jesus in earnest we must see that these quarrels between Fundamentalists and Liberals, high church, broad church and low church, are tithing mint, anise, and cummin unless Christians grapple with this supreme moral issue of our time: Christ against war. For myself, the more I ponder war, its causes, methods and results, its debasing welter of lies and brutality, its horror while it is here and its futility when it is gone to achieve any good thing that humanity might wish, the more difficult I find it to imagine any circumstances under which I shall ever again feel justified in sanctioning or participating in another war."

A Christ Crusade for the application of Christian principles to every human institution and to all human beings is the most far-reaching thing our Church has ever undertaken.

Can we and will we take Jesus in earnest?

* *

WORLD FRIENDSHIP THROUGH CHURCHES

IN the City of William Penn, there was held last week the eighth annual meeting of the "American Council of the World Alliance for International Friendship through the Churches." The Universalist General Convention was represented by the Editor, by Dr. Wm. H. McGlauflin, former General Superintendent, and by the Rev. Herbert E. Benton, who, as chairman of the Committee on International Relations of the Ministers Federation of Philadelphia, was chairman of the local committee of arrangements.

Seventy-two American Church bodies make up this council. Twenty-six nations have similar councils.

At the Philadelphia meeting five hundred delegates were present.

We shall have more to say about this gathering, but desire now to call the attention of all Universalists and especially of our ministers to the fact that this World Alliance comes very near being a new Universal Church, of which we have no right to be ignorant.

Repeatedly in the gathering, Presbyterians, Episcopalians, Baptists, Methodists, unqualifiedly declared that the one essential is to make the essen-

tials of Fatherhood and Brotherhood live in human affairs. Repeatedly did they call for fellowship with all men who, holding these ideals, are willing to take Christ in earnest and realize them.

There are seven types of membership, from regular at $2 per year to patron at $500. Membership in the World Alliance carries with it membership in the American Council.

From the headquarters at 70 Fifth Avenue, New York, there is sent out free to all members a series of books, pamphlets, and news bulletins of enormous value to people who want to keep informed and in touch. With the old Church Peace Union and the Federal Council the World Council has the closest kind of a working agreement so that there is no duplicating or competing.

Though many of our leading Universalists are in this movement, we again call the attention of our people to the opportunity for co-operation with a sane, intelligent, determined group of Christian and Jewish people in one of the most promising movements for World Friendship and World Peace of which we know.

* *

OUR NATION AND THE CHRISTIAN RELIGION

ONCE more the President of these United States has issued the Thanksgiving Proclamation, in which he acknowledges our dependence upon Almighty God, from whom we receive our manifold blessings and to whom we owe our gratitude and our allegiance. The proclamation is written by the President, but it is more than a personal confession and acknowledgment; it is national in its significance and purpose. It is a national confession of faith. This is a matter for which to be profoundly grateful, and it deserves expression in all our Thanksgiving services. Our nation must keep itself from undue interest in material things and alive to the things of the spirit. Neither a man nor a nation can live by bread alone. Granted it can not live without bread, the danger is grave that it may think it can live by bread alone, that the pursuit of wealth is the great national vocation, and that its glory and greatness consist in its vast material possessions and powers. The nation that confesses its faith in the Christian religion must recognize and realize that it must live by the things of the spirit, and for the great and enduring moral interests of life. If some European nations are in grave danger of perishing from want, we are in equal danger of perishing from wealth.

Then, too, it must keep itself from proud boastfulness and be humble. Our danger is that we shall think we are the greatest nation in all the world; we are young, the other nations are effete; we have the future, they had the past; we lead the world, they are straggling along. We won the war, the Allies could not defeat the enemy. We need very much to be made humble. It is a time to sing Kipling's "Recessional" in all our churches. Humility never lost any nation its position amongst the nations of the world.

Moreover, we need to save ourselves from angry clashes between the various classes and diverse groups within our own borders. There is misunderstanding and prejudice, envy and contempt, in the minds and hearts of too many persons in our country. The labor folk and capitalists, the new Americans and the old, both native and of earlier immigrant parentage, the rich and the poor, the Protestant and Catholic and Jew, need to understand one another better, have more respect for and confidence in one another, more sympathy and love, if we are to remain Christian and have a strong harmonious republic. We need to move out from the Book of Judges into the Gospels, and stop singing the "Imprecatory Psalms," and begin to chant the thirteenth chapter of First Corinthians.

Once more, we need to keep ourselves from selfishness and be altruistic. We have world-wide outlooks for markets; we want and demand the open-door policy in all countries; we desire our ships to sail all seas and enter all harbors; we require that our flag be known and respected all over the world; we think much of our own interests and some loudly declare that our sole motive in the World War was self-interest. Moral indifference to the tragic condition of Europe is our grave danger. The heart of America needs to be kept sympathetic, her ears open to the cry of need, her eyes clear of vision to see far across the seas, her soul alive to the demand of Christian love that they who are strong should bear the burdens of the weak.

One reason for much thanksgiving lies in the fact that there are many signs of a real desire that our national confession of faith be matched by works, and that our religion find nobler expression in the spirit of peace and good will.

* *

SOME PHASES OF REORGANIZATION

IN connection with the meeting of the National Council of Congregationalists at Springfield a special committee was appointed to study the question of reorganizing the commissions of the church, some active, some dormant, some with mission distinct and some overlapping. Some commissions have failed to function mainly because the members have been so widely scattered that attendance would take from one to ten days and traveling expenses were prohibitive. Some commissions "were appointed impulsively and not given a definite sphere of action."

In the future commissions will ordinarily consist of twenty-four members, six active and eighteen corresponding. The active are to live near a Congregational center where they can get together. The corresponding have a vote if they happen to attend, but usually confer and ratify by mail.

Commissions on "Co-operation with Foreign-Speaking Churches," on "Interracial Co-operation" and the "Near East Relief" were merged and called "Commission on International and Interracial Relations and Near East." The title of the "Commission on Comity, Federation and Unity" was changed to "Interchurch Relations." To the "Social Service Commission" was committed the survey of the country church and agricultural life problems, "these added features to receive equal consideration with the others." "Recruiting for the Ministry" was changed to "Recruiting for Christian Service" and the "Tem-

perance Commission" became the "Law Enforcement Commission."

We are happy to note these changes as signs that church machinery, the most difficult of all to change, is after all susceptible to change and as a suggestion to our own Board of Trustees not to be discouraged on the important reorganization plans they have proposed and which the General Convention has endorsed.

* *

DEAN ATWOOD AND THE LEADER

DEAN JOHN MURRAY ATWOOD, President of the Universalist General Convention, is preparing a series of articles for the *Leader* on "Reconstruction of Theology."

This arrangement, made before Dr. Atwood was elected President of the Universalist General Convention, gains in interest because of his acceptance of that position.

Dr. Atwood is one of our most effective teachers. He is full of the modern spirit and is reverent and constructive. This series is an event in religious journalism.

These articles will appear semi-monthly and, so far as possible, will alternate with the series, "Attempts at Interpretation," by Dr. Perkins.

* *

THE NEW TREASURER

MR. A. INGHAM BICKNELL has been elected treasurer of the Universalist General Convention, succeeding Mr. J. B. Horton, who has served faithfully for some ten years.

Mr. Bicknell is a successful practising lawyer in Boston and accustomed to handling trust estates and other financial matters. His choice is a happy one for us. He is the son of one of our most distinguished ministers, Dr. George W. Bicknell of Cambridge, and is at present treasurer of the Massachusetts State Convention.

He has been national president and national secretary of the Y. P. C. U., president and secretary of the Massachusetts State Convention and secretary of the Universalist General Convention. This list of offices shows the training and experience he has had for further service.

He is a clean, able, magnetic fellow, and will bring strength to the Board on other than financial matters. The Board, we trust, will urge him to sit in at all sessions.

* *

THE WITHHELD COMPLETIONS

ONE of the great American preachers years ago spoke on "The Withheld Completions of Life," and some unknown poet wrote a few lines for Thanksgiving Day thanking God for the things we have missed.

With abundant harvests and our free institutions, the beauty of sky and sea and shore, the goodness in the hearts of people we know, and all our tender ties of love, can we not put as among our blessings some of the things we have longed for mightily, with prayers and tears, which have been denied?

The blank walls up against which we go sometimes, the flat reprisals, the failures and disappointments, have made us take stock, reconsider life, reappraise values, and more than once a man has found that soul destruction lay along the path he was seeking to follow. There is such a thing as an Infinite Wisdom which knows us better than we know ourselves and does for us abundantly more than we can ask or think. And with the blessings of things denied, there are the blessings of things taken away. How we miss them—people, places and things—how we long for them, what an emptiness there is when they are gone, but how much more ready we are to sympathize, how much more tender and compassionate we become, and how over the old ways and the dear old friends and kinsfolk there comes to shine a clear and steady light!

This life of ours, which we call "queer," "unfair," "hard," "inexplicable," is not such a bad life. Nor is Thanksgiving Day a mockery even when some things infinitely precious can no longer make it so joyous. For it is true that there is a God who, when He says "yes" and when He says "no," says it with a seeing eye and an understanding heart.

* *

Seeing Straight in the Sunday School

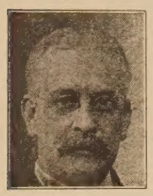
George Ezra Huntley, as Uncle Hezekiah Harbinger, has written a little book on Sunday school work which the Pilgrim Press has published, which our Publishing House can furnish at $1.25 post paid, and which has won high praise from men like Prof. Luther A. Weigle of Yale, Dr. Joseph Clark (Timothy Standby), and Dr. W. Edward Raffety of the American Baptist Publication Society. Observations on "The Unruly Boy," "The Home Department," "Neatness and Order," "The Teacher Question," "Outings and Story Telling," "Equipment," "Time," "The Bible," and "The Future of Religious Education," are made in the form of interviews with a fine old saint in homespun in whom shrewdness and piety and humor are well blended. "The Book and the Books" with its emphasis on Bible study is especially worth reading and careful meditation. An adequate review will be published later.

An Experiment in Christianity

In fourteen nations, Dec. 2 is to be observed as "Golden Rule Sunday," Christian people practising self-denial at the table and devoting the money saved to the relief of the orphans in the Near East. In this country, President Coolidge, Secretary Hughes, and other men in positions of great influence are to set examples of abstinence and philanthropy. It is hardly necessary to be said that Universalist people, having in the past manifested keen interest in the innocent little victims of Eastern massacres, will be among the first to co-operate in this plan for giving practical expression to sympathy. Our Young People's Christian Union is joining with the Young People's Society for Christian Endeavor, the Epworth League and similar organizations in advertising and recommending the movement; and our Sunday schools, foremost in offerings for relief, will give enthusiastic support. References to "Golden Rule Sunday" will be found in Mr. Benton's letter in this issue and in "Sunday School Search-Lights."

Front Porch Studies

(*Note:* This study reached the office shortly before the telegram that told us it would be the last. With it came a characteristic note full of generous appreciation for the work of his junior associates, of eager plans for his own future work and of loyal affection for his fellow workers on the *Leader*.)



BEHOLD, there came unto me a yellow scrap of paper bearing a message from the General Convention in session assembled, and it spake unto me the gracious greetings of my brothers and sisters in the Church we all delight to serve. And I was made glad.

There is a strange, a compelling, almost a weird magic in a telegram; it has right of way through the most pressing of social and business duties. It may bring the saddest of words or those which make glad the heart. It catches the traveler far from home and thrills with joy or gladness. It comes to the home from the distant land with assurance of safety and love. It connects the loose strands of life, which have been raveled by various experiences, and we are pulled back into the atmosphere of home, which is elemental to all human and social relations. The restraints of time and distance and human infirmities are all broken, and we are conquerors of the elements.

I do not suppose any of the voters in the Convention thought of what this miracle working scrap of yellow paper would do to me, but it did it all the same! It brought to my eyes the tears which physical pain and mental problems could never force, and more, it was immediately transformed into the magic carpet on which I traveled from my Front Porch to Providence, R. I. Though you did not see me, I sat well down in front in the church all through the Convention, and when the speakers or the routine became dull I looked around to see the old and familiar faces of those with whom I have foregathered for lo, these many years. Unless you have been through my experience you can hardly know what significance there was crowded into those precious hours. Remember that for over forty years I have not missed attending a session of our General Convention, and a convention reduced to its lowest terms is nothing but people, and I like people, big and little, rich and poor, wise and foolish, especially the foolish, for they are so often wiser than the wise and much pleasanter to get along with!

Now, in the midst of a great modern Convention of our Church I am impressed with its difference for all that has gone before. The objectives and methods are all different, and especially the people. As I look over this congregation, I see hardly a single face—either minister or layman—which was present at the first Convention I attended forty years or more ago, at Peoria, Illinois. It seems to me that the great body of delegates then present were older than the delegates at Providence. This may be because I was so much younger then and the people looked older to me, but I am impressed with the notion that our church constituency of to-day is made up of younger people than it was something over a generation ago. In those days our Church was on the defensive, while in recent years it has taken up the aggressive and challenged the attention and support of the brawn and brain of youth.

But those were great days. I remember with joy that there were giants struggling for giant principles. Perhaps we are just as smart to-day and just as consecrated, but we do not take the things of religion quite so seriously, certainly not in the same way. Those were the days of the great struggle over the revision of our Winchester profession of faith, and it called forth a wonderful debate between those who wanted change in the interest of progress and those who honestly felt that to touch that old profession was to put a knife into the heart of the cause of Universalism.

I remember I made my first speech before the session, and being immature and not knowing the ropes, I exceeded the time limit and was called down before I said more than a half of what I wanted to say. I can not remember now the point I wanted to make, aside from the glory of speaking before our General Convention! I had a substitute for the Winchester profession—such is the presumption of youth—and I did get far enough to catch the attention of the greatest fighter of them all, Dr. A. A. Miner. After the Convention, he honored me by writing me a letter, in which he said he "could not understand why those who were opposed to the Winchester profession, having been outvoted, should not accept the verdict and stop fighting." I remember my reply in which I said "it was strange that such a message should come from the premier temperance leader, who had been overwhelmed with votes again and again and yet always came up fighting," which ended the correspondence. I have often wished the good and wise old Doctor could have lived to see the adoption of the Eighteenth Amendment and the realization of his vision of national prohibition. I can fancy how the old war-horse would have been in the forefront of the battle for enforcement if he were living to-day.

The creedal battle covered more than a decade. Conventions met and performed their routine duties in a more or less perfunctory way, but the real interest was the creed. At last in Chicago and Boston a compromise was effected. The Convention adopted the five principles under which we have since been living and working in harmony. Now, here we are in 1923, accepting an "interpretation" with scarcely a ripple of opposition.

This yellow scrap of paper is working wonders, as it not only carries me to Providence, where I see so many old friends, but is carrying me into the heavenly life where I meet those who have gone over the river, as well as those who are going. Those over there and those who have taken their places here make up a glorious company, strong in their sympathy which sent such gracious messages to me and to others who are prevented from being present by illness. Among them are those who are strong in their wise devotion to our Church, who are large-minded enough to see the good all about them and to

line up with the progressive movements of the world, and keep in the front line of the advance.

As I listened to the addresses, both the formal and the spontaneous, it seemed to me that the young fellows of to-day measured up very well with the more mature speakers of the past. I noted that the divine sense of humor which came to a climax in the speech of one of our Southern ministers, while different in form, was of the same keen and genial type as the one by Dr. Lang, which swept the Peoria Convention into the realm of joy, and that of old Dr. Emerson, which convulsed the whole session in Akron, O. In the long list of meetings there has always appeared the saving grace of fun, which has served to keep our heads level and our hearts warm.

I noted also among the really great addresses, which the many appraised among the highest, that of our divine farmer-parson from New Hampshire, who has returned to us the apostolic function of doing his work and getting rich cheerfully on nothing a year, while the rest of us on living salaries are whining, not for more work but for more money.

I noted in the things done that we are no longer afraid of big things. If the great drive did nothing else for us, it bucked up our courage to face whatever came for us to do, because it indicated that we had forgotten that we are small people and turned our thought to the fact that we have the most glorious and biggest faith ever won by man. We are ready not only to talk about it but to put it to work in every department of life. We are going to try it out and show that it is fundamental to all fundamentals. We are not afraid that it will cost too much. We know it is worth all it costs and are going to put up the working capital necessary and do it in the normal way. We want and must have more ministers, not only for the big city churches, but for the smallest communities—all kinds of ministers except bad ones; all who are constructive along any of the many lines of Christian service, but none who are destructive first for the sake of destroying, and second for the sake of advertising themselves!

More than all I noted the fine spirit of fellowship which prevailed. Men brought their visions with fire in their hearts and won indorsement. Others brought vision with fire in their hearts and they were defeated, but both accepted the verdicts in good part and the Universalist Church grew and grew until it was big enough to hold us all, each being helpful in his way, thus realizing the universal spirit of our faith.

All these things came to me, fifteen hundred miles distant, on the wings of this yellow scrap of paper, bearing in graceful phrase the greetings of the friends of the Universalist Church and therefore mine. Those greetings came as the sunshine through the palms to brighten this corner where I am—though it is never long in the shadow. Sometimes I long to get into the game again, but I know the players now in the game are as talented and as faithful as those who have left the field permanently, or those retired to the sidelines to wait whatever call may come.

F. A. B.

Teaching Geography in the Elementary Departments

Elisabeth Marshall Perkins

GEOGRAPHY is the science which deals with the phenomena of the earth's surface, their distribution and their interaction upon all forms of life and upon each other. It is the study of the earth as the home of man. The fundamental conceptions of geography are relief, location, bodies of water, soils and minerals, climate. The relations of these must be interpreted rather than described to be comprehensive and satisfying to our modern age. The tendency of history to repeat itself is partly due to the very unchangeableness of the geographic factors influencing the life of man. The true and complete explanation of any series of events can only be given in the light of their underlying causes. It is this subject, then, this interpretation of the activities of man in the light of his habitat, that we propose introducing into the church school curriculum. Its essential place in education is beyond question; its significance for religious education must occupy our attention.

To the geographer, Palestine presents one of the most interesting portions of the whole earth's surface. It is remarkable for the diversity and variety of its geography in proportion to its small area. But that is not the primary reason for our concern with it. We are considering the place and nature of geography in the church school. The curriculum of the church school, and especially of the elementary department, deals largely with the geography of Biblical lands. The major part of Biblical history is enacted in Palestine, and the major part of the lessons of the school are founded on the Bible. The understanding of the geography of Palestine will be essential for any teacher in a church school if she is to present accurately the picture of the land in which these Biblical folk lived.

The Geography of Palestine

The name Palestine was originally given to the coast occupied by the Philistines and was later extended to include the land of Israel. It is a small country, lying at the eastern end of the Mediterranean, having only about nine thousand square miles in its total area. The most striking feature of its relief is the Ghor, or great depression which runs through the country from north to south and is the result of a great geological upheaval in past ages. Throughout nearly the whole course of the Jordan River and to a short distance south of the Dead Sea, the Ghor is lower than the level of the Mediterranean. The waters of Merom (Lake Huleh) are about seven feet above sea level, the Sea of Galilee, some ten miles farther south, is six hundred and eighty-two feet below sea level, and the Dead Sea, sixty-five miles south of the Sea of Galilee, is one thousand two hundred and ninety-two feet below sea level.

The surface of Palestine, then, may be divided into three main strips running from north to south, two

heights with a deep valley between them. The western strip was the most important part of the country since it was, in part, Judea, and Judea was the very heart of Palestine. The strip of coastal plain which runs along the shore of the Mediterranean is most important historically. Drifting sand comes in from the sea as far as two or three miles in some places along the edge of the plain, and the whole area is characterized by dunes and grassy strips, so that the color effect is one of pale shades of green and brown always bordered by the deep b ue of the sea to the west. In toward the hills, where the sand is more fertile, a darker brown coloring appears and the vividness of the green is increased. The green is short lived because of the long season without rainfall, but while it lasts it is charming. The hilly land toward the plateau makes possible the raising of many flocks, so that the greenish brown of the hillsides is often covered in spots by the black and white of the sheep and goats. The historical significance of the plain is found in the fact that its openness made it one of the great trade routes and warpaths of the ancient world. Over it were constantly streaming the caravans or armies of Egypt and Assyria It is this strip of coast plain which has so often been called the bridge between Africa and Asia. It has been wisely designated. The pass at Dothan, just to the southeast of Mount Carmel, where Joseph's brothers sold him to a passing caravan bound for Egypt, made possible the easy continuous route from Alexandria through Damascus to Babylon or Nineveh as the case may have been.

The southern portion of the Judean plateau is extremely dry. No great highways pass through it. This fact is significant when we remember that Judea was almost never invaded from the south, and when we consider the haste of the tribes to move north after the escape from Egypt. The top of the Judean plateau is on the average fifteen miles wide. On its western slopes the land sinks gradually toward the sea in a region of sloping hills known as the Shephelah. Toward the east the drop is much more marked, breaking down in steep cliffs on the shores of the Dead Sea. Only as we fully understand the geographical isolation of Judea do we realize the reasons for its peculiar role in the history of Palestine and of the world. The way to the plateau was long and tortuous from the west, almost impossible from the south or east. The north was the only outlet or inlet. Doubtless in recognition of this, Jeremiah spoke of the coming of the Scythians as an evil from the north. (Jer. 1 : 13.)

Going north the relief becomes more tempered and the fertility increases, until we find in Samaria and Galilee two of the most pleasant portions of all Palestine. In upper Galilee the level of the land rises abruptly until it is nearly that of Judea. Lower Galilee and Samaria are as much alike as upper Galilee and Judea. The gently sloping hills and fairly fertile soil in the one case are in marked contrast to the rough barren hills in the other.

To the east of the height we have just described is the Ghor, one of the hottest and lowest places on the face of the earth. From the Judean highland the descent to the Dead Sea is quite rapid. On the top of the steep limestone cliffs is the narrow shelf of land known as the Wilderness, where Amos watched his sheep, where John the Baptist realized his life work, and where Jesus went for his great temptation experience. As we go north we find various roads leading up into the heights on either side, these roads being more numerous on the western slopes than on the eastern. Oases are the determining terminal for many of them, since man and beast must be able to get food and water before starting the long, hard climb.

Across the deep, hot valley from the plateaus of the west lies eastern Palestine, much more uniform in character than the land west of the Jordan. Its northern portion abounds in extinct volcanoes, the lava soil from them rendering the region rather fertile. South of this region, for a distance of nearly a hundred miles, stretch the fields that were ancient Gilead and Moab, identical with the Perea of New Testament times. Northern Gilead is quite heavily wooded. It was one of the oaks of this region that caught the fugitive Absalom.

Palestine has but two seasons. The rainy season begins in October and lasts until April or May. But even though there be rain for a comparatively long time, there is little in the total fall. At Jerusalem, during a period of more than fifty years (1846-1908) the rainfall averaged twenty-seven inches a year. In some years the rain fails entirely and the result is a famine. From the west comes the supply of rain, since the deserts to the south and east of Palestine and the high mountains to the north prevent rain-bearing winds from reaching the little country. When these western winds, bearing moisture, encounter the hills and mountains west of the Jordan, the rain is precipitated, and the western slopes of all these areas are fairly well-watered. The plateau is high enough from the northern to the southern end of the country so that it is an almost infallible rule that on the western side of the plateaus cultivation, or at least pasturage, is possible, while on the eastern side there are usually only barren wastes. The greenish gray of the olives, the deeper green of the fields on the western side of the plateaus, stand out in marked contrast to the reddish brown of the eastern side, sometimes fading out to a dirty, whitish limestone coloring, sometimes gray from piles of stone, but always colorless and unattractive.

The combination of the climate and the relief, together with the nature of the soil, explain to some extent the reasons for the occupations of the people of Palestine. In general, these occupations are pastoral or agricultural. Grain crops are grown on the level places; sheep and goats are pastured on many hillsides; tropical fruits are found in the tropical heat of the Jordan valley. Any form of manufacturing on a large scale is unknown to the inhabitants of this little country. Nothing can be had on a large enough scale to permit intensive industry, and the heat of the major part of the year is too enervating to allow the people to work strenuously.

One more word concerning the climate of Palestine before we consider the picture complete. The difference between the climate of the past and the present in Palestine has been occupying the attention of geologists and geographers for some time. Their conclusions have a most important light to shed on

our Biblical study. The main results of their research have convinced them that Palestine was much more fertile than it now is and much more densely populated. Aridity has increased until to-day Palestine has hardly a fourth as many people as it probably had in the days of David.

This is the picture of Palestine that should be in the mind of every church school teacher. A vast wealth of detail has been omitted for lack of space and time to present it, but it is hoped that the main features are quite clear. The outlines of the little country, the main facts concerning its plains and passes and mountains, its winds and rains, and some idea of its coloring and people should be a material aid to the teacher who is trying to make her work in the elementary department more successful.

Was Christ a Christian?

Daniel Evans

THIS is a strange question to ask after these nearly two thousand years of Christian history, and after our own religious experience and moral endeavor under the leadership of Christ. But the question is forced upon us by conservative theologians, in particular by Professor Machen of Princeton Theological Seminary. He has no doubt whatever in his own mind about the answer to our question. It is positively and decisively in the negative. He writes in his "Christianity and Liberalism:"

> "If Jesus was thus the object of Christian faith, he himself was no more a Christian than God is a religious Being. . . . So it is with Jesus as revealed to Christian faith. Christian faith is trust reposed in him for the removal of sin; he could not repose trust (in the sense with which we are here concerned) in himself; therefore he was certainly not a Christian. If we are looking for a complete illustration of the Christian life we can not find it in the religious experience of Jesus."

Whether Christ was a Christian or not will be determined by what we mean by the term Christian. Certainly he was not a Christian in some of the meanings of this term. If we mean by Christian a racial-religious designation, as Christian in distinction from Jewish, or from heathen or pagan, then of course Christ was not a Christian, he was a Jew. Or if we mean by Christian a certain Church relationship, or membership, whether Catholic or Protestant, or Anglican which appears to be somewhat of a mixture of both, then again Christ was not a Christian, for all these are later historical developments. Or if we mean by Christian the disciples' attitude towards Christ as the object of their faith, then we shall conclude with Machen that "Christ was not a Christian, any more than God is religious." If, however, we mean by the term Christian the Christlike spirit then we shall answer that Christ was not only a Christian, but that he was *the* Christian, the first, and the original, and the perfect Christian. And this answer is not one peculiar to our day, or to a special group, or to the idiosyncrasy of some individual. This is the answer of the New Testament itself. We find the great apostle saying: "Now if any man have not the Spirit of Christ, he is none of his." And the Philippian Christians are exhorted to "let this mind be in you, which was also in Christ Jesus."

We must get back of Christ as the object of faith if we would know what it means to be Christian, and how truly and fully Christian Christ was. He had his own religious life to live and he lived it in a marvelous way. His consciousness of God was most vivid, strong and persistent; his faith in God was absolute, it went to the limit; his fellowship with God was uninterrupted; his obedience was full and free and instant; his devotion was perfect. Growing out of this religious life, he developed and achieved a moral character that is the wonder of the ages, pure in its source, inward in its nature, victorious over its temptations, single in its perceptions, and free in all its activities. And out from both the religious life and moral character came the great social virtues. He was sympathetic toward all, loving all kinds and conditions of men, devoting his life to their interests, and giving himself as a perfect sacrifice for their highest religious and moral welfare. It is this life that he lived with God, this character that he achieved, and this social service that he rendered that has made the term Christlike our best definition of what is truly Christian.

In reality then, Christ was the only real Christian in the full sense of the term. Other Christians are but sketches, a few broad outlines; he is the finished portrait. They are babes, he is the full grown man who has attained to the full stature of Manhood, as Paul declares. They are imperfect, he is the perfect. They have sinned, he is the sinless one. The destiny, however, of all sincere Christians is to become Christlike. "They shall see him as he is and become like him."

The reason that Christ became the object of the disciples' faith was because he himself was first of all and all the time the subject of faith. He would never have become the object of their faith if he had not lived his own life. No God from heaven, no supernatural being, no miracle worker, no oracle utterer, no substitutionary victim, would ever have become the object of their faith, certainly not the object of our faith, without this life of faith, moral endeavor, and social passion. It is because Christ lived and taught and died as he did, as the subject of faith, as the achiever of character, as the servant of humanity, that he became the object of their faith, and of our faith.

He takes our minds captive, he wins our hearts, he gets the loyalty of our wills, he takes possession of our very souls, because we find in him the deepest manifestation of God, and the highest realization of the best in us, and in and through and by him we are liberated from our sins, and are made more and more Christlike, and charged from glory to glory by beholding him.

Cruising Around These United States

III Bishop Blake On Russia

John van Schaick, Jr.

BISHOP EDGAR BLAKE of the Methodist Episcopal Church and Dr. L. O. Hartman, editor of *Zion's Herald,* have been getting themselves into trouble by going to Russia and coming back with reports which are different from what most people think they ought to be, and for not keeping still about it anyway.

I have been familiar for some months with the agitation caused in more conservative Methodist circles and other so-called patriotic circles by the fact that one of our American Bishops and one of our editors have been doing something "to get themselves talked about," "to make themselves unpopular," and "to bring contempt on the Church."

Therefore when I had a chance to hear Bishop Blake to-night before the Twentieth Century Club, I took it.

He is a small man, with a rather immobile face, prominent nose, slightly retreating chin, short, close-trimmed gray mustache and gray hair. He speaks without the slightest attempt at oratory, but clearly, concisely and effectively. His face lights up with intelligence and humor, and there is plenty of old-fashioned Methodist fire beneath the poise which years of travel and study have produced.

Forty-five years ago, he told us, he was a little newsboy standing at the corner of Preble and Congress Streets, Portland, selling newspapers at 4 a. m., so poor that he had to pick coal out of the dirt to help the family.

Now he lives in Paris, France, and is the Bishop charged with responsibility for the European work of the Methodist Episcopal Church.

Until this Russian business, he was a highly esteemed man. What he is now, since he has dared contradict a popular opinion and defy a popular prejudice in our liberty-loving United States, let him describe for himself.

"I received recently," said he, "an editorial cut from a prominent journal of the United States, in which I was classed with Mr. Debs as an undesirable citizen and my deportation was urged. Epithets are more effective than arguments. The effective way to put a man out of the running is to call him an ugly name.

"There is a large section of American public opinion so set against everything Russian that, if a man comes out of Russia and says anything good about the Soviet government, he is instantly attacked as a Bolshevik. There is another smaller section to whom everything in Russia is so Utopian that if a man comes out and criticises anything there, he is attacked as a reactionary.

"If a man is, like myself, a plain, ordinary, middle-of-the-road American, he is caught between the devil and the deep sea.

"I am not a Bolshevik. I am not a reactionary, thank God."

Then with a twinkle, he added amid loud laughter, "I am a little of both."

He went on to state two reasons why he is opposed to the Soviet form of government. Theoretically it is a government of the working classes, by the working classes, for the working classes. "I do not believe in class government," he said emphatically. "I believe that the growth of class consciousness and of the class spirit is the greatest menace to a cracking civilization. All who preach class hatred and all who practise it are enemies of God and enemies of real brotherhood."

Secondly, he is opposed to the Soviet form of government because in fact it is a dictatorship of 400,000 people, or less than one-half of one per cent of the population. Moreover, from thirty to fifty men control the 400,000, who control the 150,000,000. He is not for a dictatorship in Russia any more than in Italy, Spain, Germany, or the Philippine Islands. The only difference between the dictatorship of Russia and that of Italy is that one is a radical dictatorship and the other reactionary—one is by a group and the other by one man.

"I believe in one will, one control," said he, "the control of the people. If we are wise in this country, we will strike at every head which takes control from the people."

"I am for the Soviet government," he went on, "in so far as it gives the masses of the Russian people a chance for liberty, happiness, education, and the enjoyment of the fruits of their toil. That is not Bolshevism. That is plain ordinary Christianity."

In a most fascinating and convincing way, lighting up the most serious matters with delightful humor, the Bishop described his trip to Russia last April and May with Dr. Hartman. With fear and trembling they went in. Our journals all said at that time that men were not safe after dark on the streets of Moscow unless they had an armed guard. The first night he felt a tightening of his throat when he realized where he was. "The Bolsheviki will get me if I don't watch out." But he went everywhere in perfect safety. Moscow was as orderly as any city he had ever seen. On dangerous May Day there were huge crowds, a great demonstration in Moscow, but perfect order. That same day sixty-one policemen were wounded keeping order in Paris.

"It is my judgment," said he, "that a study of statistics will show fewer major crimes in Russia than in the United States. Property and life are safer on the streets of Moscow than on the streets of Boston."

Again he added with a twinkle in his eye and amid laughter which seemed to tie the heterogeneous crowd together, "That is not saying much for Moscow."

A vivid description of his first Sunday followed—the great Church of Our Savior, in Moscow, unvandalized, unscathed, standing in all its purity and beauty, with ten thousand people worshiping God. It was the only social revolution in history, he said, where churches came through unscathed, and the only revolution where the art treasures had been

preserved for the use of the common people. In the great palace of Alexander III all the plate, all the priceless tapestries, were preserved for their artistic and historic significance.

"When I saw," said he, with fire and feeling, "some of the monuments to ancient folly and ancient selfishness and in contrast the misery of the masses, I was amazed that the revolution was delayed so long and was so mild comparatively in its movement."

Naturally, to one studying journalism now more or less from the inside, what he said about our newspapers was especially interesting.

"The great journals of Europe and America should be sending into Russia men with a social background to interpret the revolution. There is going on there one of the most tremendous social experiments in history. We ought to get the facts about it. Instead men are going in who are fired mainly by adventure—looking for headlines, finding what they know their editors and readers want them to find. I hope we will get so satiated with propaganda that we will vomit up the whole nauseating mess and demand a press which will tell the truth. In Boston you come nearer to having the facts in the *Christian Science Monitor* than in any other journal I know."

The efforts of the Russian Government to stamp out illiteracy, its success in making the Red Army read, write and think, the relation of the economic situation to this renaissance and our part in making it hard for Russia, were set forth without quibble or evasion.

"Russia is at the parting of the ways," said the speaker. "Whether that nation, with 150,000,000 people and limitless resources, will be a power for world peace or a terrible world menace is not yet decided. We can help decide it. It is only the part of high strategy to establish helpful contacts with the mind of Russia and make her a power for peace and democracy."

"The Soviets started out communistic," he continued. "Their slogan was: 'From every man according to his ability. To every man according to his needs.' That approximated the teaching of Jesus. The world was not yet ready for it. Only one life has ever reached that level. There must be centuries of regeneration before the race ought to try such an experiment, if ever. Their ideal was noble but they failed. Eighty per cent of the stores of Moscow today are run for personal profit."

Describing the movement back toward a different social order, the Bishop pulled out a roll of Russian money he had had left over and forgotten to exchange. "In the old days that roll was worth $324,000,000," said he. "To-night it is worth $2.95.

"But the Soviets are retiring this worthless money. Their new gold notes stand at par with our money. A great banker just back from Russia, who has no sympathy for Bolshevism, said last week, 'In my judgment the present currency of Russia is the soundest currency in Europe.' Without any outside help the Soviet Government is the first government of Europe to stabilize its currency."

The Bishop is emphatically for the resumption of trade relations with Russia. With him it is not a question of shaking hands with bloody rulers, but of "helping a great body of people who have never had a chance back to their feet." He is just a bit cynical about the holier-than-thou attitude of our Government toward Russia when he sees it fraternizing at Lausanne and Constantinople with the Turk.

Finally, as to the interesting religious situation in Russia the Bishop said that two things must be borne in mind: One is that for centuries the Russian Orthodox Church with the Czar at the head was an agency of reaction and oppression. And the other is that the leaders of the Soviet Government are frankly and openly atheistic, regard religion as a myth, and the Church as an agency of oppression. When the Church started counter revolutionary movements they struck hard at it, many bishops and priests lost their lives, many innocent suffered. Now the Church is out of politics and the Government takes an attitude of tolerance. The Soviets at no time interfered with the non-established churches which did not plot new revolutions.

"The practise of religion is as free in Russia as in any country of Europe," he said. "Three months ago Protestant Bibles were openly burned in Rome. That at least has never happened in Russia.

"The great peril to religion in Russia does not come from the Government. It comes from the organized young communists, like our Y. M. C. A., 2,000,000 strong.

"Don't damn these young people. Help educate them. Here is our opportunity. Russian theological schools are swept away. Their incomes are gone. They need 3,500 new priests. They have not graduated one in five years. Dr. Hartman and I are raising a fund of $50,000 to help open these schools for three years."

Then came the most revolutionary utterance of the evening—not on any economic question but on a question of church policy.

"We have," said this Bishop of the Methodist Episcopal Church, "some little churches of our own in Russia, but the great opportunity of Methodism in Russia is not along the lines of Methodism, but to help the Russian Church. Religion is one. If we in America have enough of unselfishness to hold out a helping hand now, it will be a service of incalculable value to God and humanity."

Is there any finer statement conceivable of an ideal for the Universalist Church in Japan—or anywhere else, for that matter?

Professor Frankfurter of the Harvard Law School presided and spoke well, but we have no time for him to-night.

A question box followed the address and it was flash, flash, flash from every side. The Bishop met the ordeal well. In the audience were all kinds of people, anarchists, socialists, single-taxers, Methodists, stand-pat Republicans and Dr. L. W. Coons, who didn't miss a point.

All told it was well worth leaving even my new sitting room and my open fire and some uncut books, to go and hear this living epistle who ought to be known and read of all men.

The only comfort we can get out of the hatred expressed for a man like Bishop Blake is that generally

it proceeds from a noble motive. It is based on hatred of the same unlovely, tyrannical and cruel things that Bishop Blake hates more even than his critics.

But is it not a challenging thing to reflect upon the inadequacy of our sources of information in this country, where freedom of speech and of the press are guaranteed by the Constitution?

What we have to remind ourselves continually is that facts will not disseminate themselves and that liberty to know does not mean knowing.

As Victor Hugo would say, "Let us flood the world with intellectual light."

And one of our New Year's resolutions ought to be at any and every cost to ourselves to stab to death every cruel lie about Russia, about Coolidge, about Wilson, or about the little dressmaker on the next block.

It is quite probable that Bishop Blake and Dr. Hartman are mistaken about many things. Perhaps they have failed to tell black and horrible things about the Soviets. Perhaps they have failed to tell noble and beautiful things. They were not there long. They are not infallible. They disclaim expert knowledge. All they are saying is, This is what we saw.

They are intelligent and honest men and entitled not only to our respect but to our gratitude for the contribution they have made. Certain it is that no attack on their reports because they were "personally conducted," "shown what the Bolsheviki wanted them to see," "filled up with cunning lies," can alter the fact that the Soviet Government is lasting year after year and gradually getting stability, nor the fact that Russia is beginning to produce, nor the further fact that there are infinite possibilities in the masses of the Russian people and an ancient and a beautiful friendship between them and us.

I personally have been inclined to take the view of Secretary Hughes that we could have no relations, trade or otherwise, with them until they are willing to recognize the validity of past contracts and the sacredness of past promises.

But if it be true that much of the money we loaned to them was spent financing wars against them, then at least we ought to weigh the words of one Soviet leader to Dr. Blake: "We are willing to recognize in principle our debts to you, if you will recognize in principle your responsibility for the use of the money you loaned."

And back of all that is the bedrock fact that we can afford to decide the question simply and solely from the standpoint of what is the best thing for the longing, despairing, hoping masses of the Russian people.

Boston, November 9, 1923.

Some Home Contacts

Clifford R. Stetson

PERHAPS one of the things which surprises the new missionary most as he comes to know the people and life in Japan is the great difference in the ideals and family relations in the home life from what we have always known and taken as a matter of course. Because the family is the center of all life and because the home training and the things daily observed in the home make so great an impress on the future of the young folks, I believe one of the best things which we can give here is the teaching and example of the Christian home. This last year in time free from study we enjoyed welcoming Japanese friends in our home. Perhaps you would be interested to hear about some of them.

Many of our callers have been young men from my Bible class at the church, consequently students from some of the many universities in Tokyo. At first we could not understand why they had to be urged so many times to come in and then to sit down. We thought that probably they had not intended to stop or else did not like our foreign chairs. After a while some of our good Japanese friends explained to us that it was very impolite to accept anything until one had been asked three times. How many impolite things we must have done since we have been here! Luckily we are excused on account of our lack of knowledge. All of our student visitors knew more or less English and were glad of every opportunity to use it, not giving us much chance to practise our newly acquired Japanese on them. They were always glad to answer any question about our lessons which we might ask, but would sit and think in silence five minutes in order to express what they wanted to say in English rather than resort to Japanese. One of the boys calling for the first time almost immediately opened the conversation by asking this question, "Which is more important, bread or art?" And many of the questions asked show that the young men are doing a good deal of thinking.

Two or three times, the whole class has spent a social evening with us and it has seemed quite like a Y. P. C. U. gathering at home except that we missed the girls. Most of the games and amusements we have used with American young people have worked out very well here and the boys have entered into them heartily. All pictures illustrating American homes and every-day life are most interesting and these talk when we can not.

Fewer women and girls have visited us, but we have greatly enjoyed them all. Not as many of them understand or speak English so we have had to use our small stock of Japanese more. We must learn a somewhat different vocabulary too, as the language of the women is somewhat different from the men's being more polite. We soon learned what an asset it was to have a child in the family. Children mean everything to the Japanese woman and foreign children are very interesting to them. So Ruth has been a means of breaking the ice many times and helped us to get acquainted with the women. When the children have come with their folks Ruth has rejoiced and we have learned that language is but a slight barrier to their getting acquainted with each other. After she had learned a little Japanese

though, she always did her best to talk to them in their own language and the sentences of mixed English and Japanese were very funny. Often her knowing the sounds but not the meanings of the Japanese words made it all the more ridiculous.

However, in all our mingling and visiting and getting acquainted with the Japanese people we find that they are not so different from ourselves. Their training and religion through the years has been different from our own but in fundamentals they are the same, with many things which we may learn to our advantage. We are very far from having a monopoly on all the good things in civilization. So we are glad of all the opportunities for friendship and closer intimacy which can come to us. Our home has proved to be of service in doing this.

Congregationalism, Continental and Catholic*

William E. Barton

THE founders of Congregationalism in America had no intention of establishing a sect. They undertook to provide for the spiritual need of each community in one church ministering to the entire population. As the boundaries of the several parishes expanded and met, it was expected that the entire territory, so far as populated by white people, would be ministered to by churches of this order. This conception of the place which belonged to a Congregational church in its community ruled out the contemplation of the local church as isolated either from its environment or from the sisterhood of churches. Stark independency, such as sometimes was assumed by churches in Great Britain, was logically impracticable in America. From the beginning the local churches constituted a fellowship. Growth is a law of life, and growth involves modification. The forms in which the churches expressed their fellowship were modified by the growth of the colonies and later of the nation. The westward movement of Congregationalism inevitably developed new forms of fellowship and demanded organizations through which the churches were enabled to act and think in larger units. The Council *pro re nata* became inadequate. It sufficed and still suffices for certain specific tasks and interests, but not even in New England, and still less in the development of Congregationalism west of the Hudson, was it permanently practicable to limit the expression of Congregational fellowship to such expression of corporate unity as would be wrought out through Councils. In spite of the earnest protest of conservative men against what they termed Presbygationalism, the district association and the state conference took on added and necessary functions, which are now recognized and no longer disputed.

The evolution of our national bodies is no less interesting and significant. The only way in which Congregationalists at the outset knew how to work unitedly in national and international tasks, was through close corporations, whose governing boards were almost, if not quite, invariably composed of men who stood high in the confidence of the churches, but whose work was independent of any sort of control by the churches. The organization of our church life for united thinking and intelligent co-operation may be said to have begun with the organization of this National Council at the close of the Civil War. It is true that the Council of 1865 was held before the adoption of the consitution of the National Council in 1871. None the less, it belongs in this series. Our national life as a denomination received its new impetus in the Boston Council of 1865. The movement there begun may fairly be said to have reached its consummation in the changes wrought in Kansas City in 1913.

The Congregational churches have never confessed themselves to hold any distinctive or sectarian system of doctrine. In 1617, John Robinson and William Brewster, being questioned concerning their doctrinal views at a time when the Pilgrims were contemplating their removal to America, said: "To ye confession of faith published in ye name of ye Church of England, and to every article thereof, we do with the reformed churches where we live, and also else where, assent wholly."

In the Colonial period, the Congregational churches convened in two successive national Councils in 1648 and 1680, skillfuly and intentionally evaded the efforts that were made to compel them to define their doctrinal views in terms of their own formulation. Instead, they signified their general assent, first to the Westminster Confession, and then to that of Savoy with the happily elastic phrase, "for substance of doctrine." The Burial Hill Confession in 1865 was practically nothing more nor less than a declaration that the Congregational churches in the latter half of the nineteenth century held the essential truth of the faith of the Pilgrims, in the language of the nineteenth century and with larger liberty of interpretation.

The Creed of 1883, a noble document, as inclusive as it was evangelical, was of incalculable value in expressing the common faith of our churches in dignified form and clarity of definition. The Confession of Faith adopted at Kansas City in 1913, a document of extreme brevity and simplicity, is formulated in the same spirit which has animated all these earlier utterances.

It can not be an accident that Congregationalism stands at this time so nearly unvexed by those unhappy and intolerant dissensions which are disturbing some of our sister denominations. The reactionary spirit which followed the World War and which imperils the peace of certain of our great sister denominations, has found little expression among us. We assemble in this National Council free from any apprehension of unhappy division such as has disturbed other national religious gatherings.

Congregationalism is broad enough for men of

*The Moderator's Address, in part, before the National Council of Congregational Churches in the United States, Springfield, Mass., Oct. 16, 1923.

both conservative and liberal systems of theology. Both types of mind are needed; both qualities of religious experience are desirable. The most extreme of Fundamentalists should be at home in a Congregational church side by side with Christians extremely liberal. Has either one of them faith in a particular system? Let him have it unto himself, and never call common or unclean that which God hath cleansed. Congregationalism is intolerant only of intolerance. It can not tear out of its New Testament the fifteenth chapter of Acts, which made provision for the existence side by side in the same Church of Christ of beliefs and practises widely divergent, nor forget that the one which at first was only tolerated became, under the guidance of the Holy Spirit, the dominant type.

We are instructed, and perhaps saddened, when we turn the pages of church history and review the controversies of the past. For what were the fathers of the Arian controversy contending when they split the Church apart over the question whether there should be a letter *iota* in the world *homoousion?* They thought they were contending for the truth of the divinity of Christ. We know now that, earnest as was their effort, and unhappily necessary as that quarrel may appear to have been, the divinity of Christ did not depend at all upon the inclusion or omission of that vowel in the extra-Biblical word which they chose as descriptive of his divinely conceived substance. Why d d the Council of Toledo, in 589, thrust into the Constantinopolitan creed the Latin word *filioque,* and thus rend the Western Church from that of the East? The answer is the same: those men supposed that they were defending the doctrine of the divinity of Christ. We now know that the divinity of Christ does not at all depend upon the inclusion or omission of that word. More recent controversies have occurred, based upon a false psychology, the assumption upon both sides being that in proportion as our Lord Jesus Christ was human, he could not be divine, and in proportion as he was divine, he could not have been human. Is a truer psychology to show us that some of our modern controversies, however honestly waged, and with whatever of needed emphasis on either side of truths which the other side obscured, have failed, as the older controversies failed, to discover the real line of cleavage between truth and error?

There was a time when the minds of the people within our churches were greatly exercised over the ultimate fate of impenitent sinners. It was right that they thus should have been concerned. Their earnestness might well put our indifference to shame. Believing as they did that it was a terrible thing for men to die in their sins, believing as they did that the honor of God was involved in His righteous retribution, they wrought out a doctrine of hell and damnation, severe and terrible. Against that doctrine there arose a mighty and a righteous protest. The Universalists came into being as a denomination largely because the time had come when the moral sense of large numbers of Christian people was shocked and horrified by what they believed to be an outrage upon the character of God. It is not necessary for us at this time to indulge in any censure either of those who, seeking to uphold the justice of God, evolved their doctrines of a material hell, or of those who, seeking to honor His mercy, declared their belief in the ultimate triumph of God over sin in every part of the moral universe. Each of them sought in their own way to emphasize an important truth. We ought at this time to be able to acknowledge the degree of truthfulness which each party set forth in that controversy. But can there be any good reason why a denominational cleavage should continue which had its origin in the separate emphasis of particular aspects of truth which both sides now acknowledge? Is not our modern Congregationalism broad enough and inclusive enough and honest enough to set about an effort for the healing of these old divisions of misunderstanding?

The time has long since passed when this or any other Orthodox communion believes that a man's fitness for heaven depends upon his opinion of hell.

The divided nature of Christendom was brought home to the Churches of America and the world by the conditions which accompanied the World War. There was on every hand an earnest hope that the close of the war would find the Churches nearer together than they had ever been before and working consistently toward some form of permanent and visible union. Instead, it must be admitted, I think, that there has been a reaction toward sectarianism. Several of the larger denominations are facing a very considerable problem in maintaining such union as they already have within themselves. Denominational consciousness has been strengthened in several of the larger bodies and there is danger of certain breaking up of some of the denominations, so that the evil of sectarianism seems at the present moment more likely to be aggravated than diminished.

Congregationalists have said less about church union than some other denominations, but they have consistently practised Christian union. This present Council will have occasion to pass upon certain final reports with regard to a recent movement in the interest of church union which appears to have ended without any definite and visible progress.

The various organizations together composing the Church of Christ will need to learn, if they do not already know, that Christian union and church union are not synonymous terms; and that unity is far from being the same as uniformity. When the different branches of the Church of Christ really want unity, they will discuss things more fundamental than methods and forms of ordination, and will precede their formal negotiations by such advances as some of them might already make, within their own fold and fellowship, "without tarrying for anie," as erratic but heroic Robert Browne was accustomed to say. Real union will never depend upon any trivial or dubitable matter. The fact that such things bulk so large in some current plans is evidence that there is no very deep demand for Christian unity in the forms and by the methods under discussion.

The historic attitude of the Congregational churches with respect to the matter of church union is writ large on all the pages of our denominational history.

Our fathers who brought to these shores the first of the Congregationa' churches of America, now

more than three hundred years ago, gave to their churches no denominational name. They adopted no sectarian creed. They called themselves "The Church of Christ in Plymouth," "The Church of Christ in Boston," "The Church of Christ in Salem;" and this is "The First Church of Christ in Springfield." When it became necessary to distinguish between two or more churches in the same community, the names which they assumed were either numeral or geographical. They were not sectarian, although the use of the adjective "Congregational' was acknowledged as descriptive of their form of government, and was employed on occasion as a quasi-official title when it was necessary that some name be used. They were very reluctant to acknowledge any term by which any Congregational church should seem to belong to less than the whole community, and the whole Church of Christ. It was their endeavor, according to their own declaration, to make the terms of admission to church membership as broad as the terms of salvation, and the conditions of admission to their communion table as inclusive as the terms of admission to the kingdom of God.

As late as the time when this National Council was formed, there were those in our own membership who raised strenuous objection to the official adoption of any name which might seem to integrate the Congregational churches into a separate group, cut off, even by so elastic an organization as the National Council then was, from the whole body of churches of Christ. This sentiment found expression in "A Declaration of Unity," adopted in 1871 by the National Council with its first Constitution and ordered to be printed between the Constitution and the By-Laws as setting forth the truth that we are Christians first and Congregationalists only because it is necessary for us to acknowledge some title that defines our corporate unity. This declaration on the unity of the Church was printed in every report of the National Council from the beginning of its organic life until 1910. A portion of it reads as follows:

> As little as did our fathers in their day, do we in ours make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's Church among men.
>
> We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.
>
> We believe in the "Holy Catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

The statement that the Congregational churches adopted a denominational name with reluctance does not imply that they ever have been ashamed of that name, or have failed to defend their right to the use of it.

An interesting incident arose at the time of the Boston Council of 1865. There exists in Massachusetts a corporation known as the Massachusetts Convention of Congregational Ministers, whose existence dates from before the time of the Unitarian division. This body forms an organic link between the Congregational and Unitarian bodies. Ministers of each denomination serving churches in Massachusetts derive benefit from certain invested funds available in old age or misfortune. This body being composed of both Congregationalists and Unitarians, addressed a communication to the Council at Boston requestiong that in the organization of that Council the word "Trinitarian" be used as a part of their title in order to distinguish between this group of Congregational churches and the other group of Congregational churches known as Unitarian. That communication was referred to a committee, whose chairman was Dr. Alonzo H. Quint, the same man who wrote the major portion of the Burial Hill Confession. This report, which was unanimously adopted by the National Council of 1865, declined to qualify the denominational name by any sectarian adjective. It defined the right of these churches to the use of the name, a name which, as they truthfully affirmed, had belonged to them before the Unitarians or Universalists came into existence as a separate group. But it said:

"We see no reason, therefore, why we should prefix the name 'Trinitarian' to the name of our denomination. We are no more Trinitarian than we are Unitarian."

This latter sentence was not permitted to go by unchallenged. The Rev. Dr. William W. Patton of Illinois moved that that sentence be stricken out, not because he himself objected to it, but lest it should be misunderstood. But the Council declined to strike out that sentence. The report was adopted unanimously and with that striking and significant sentence included in it.

It will not be necessary to explain to any intelligent person who knows the history of those times that the Council of 1865 was a thoroughly Orthodox body. The Burial Hill Confession alone would be proof of that, and the same hand that wrote the Burial Hill Confession wrote, "We are no more Trinitarian than we are Unitarian." It did mean, however, that the Congregationalists of 1865 in National Council assembled definitely intended to claim as belonging to Congregationalism an area far wider than could be occupied by any mere sect. Those men had a vision of catholic Congregationalism.

A Congregational church is not a church of Congregationalists in the sense in which an Episcopal church is a church of Episcopalians, or a Baptist church is a church of Baptists. It is a church of Christians in which the governing principle is the priesthood of all believers, and in which no sectarian test is applied to exclude any man or woman who loves our Lord Jesus Christ in sincerity.

There is no prospect that Congregationalists will form a merger with any other denomination upon the basis of the required use of any creed, and especially of any ancient creed, as a necessary part of any

service in the church. All time spent in discussing a question of this character is rather worse than wasted. This does not imply that Congregationalists have less high regard than other denominations for the truth more or less imperfectly expressed in those creeds, or because we hold the creeds themselves in low regard. It may even mean that we hold those creeds in too high respect to attempt to juggle with their plain intent. The Congregational churches in the beginning had no creeds, and were far better off without them than other churches then were with them. In general, our churches now have brief declarations of faith, used as a testimony and not as a test, and there is no ecclesiastical power on earth that can compel any Congregational church to use a creed which it does not wish to use, or even to continue to use the one that it has adopted. This does not make for confusion or for heresy, but for unity and sincerity. We must claim for ourselves and for those who shall come after us the liberty which we have inherited, of expressing the eternal and unchanging truths of the Gospel in the terms of each successive generation. This Council speaks in reverent language, and has so spoken, of the creeds in which, from age to age, the faith of the Church has been expressed; but it is that faith and no one of the forms in which it found expression, that saves. We consider the Church of to-day as able to formulate a creed as was the Church of the fourth century, and we will not undertake to fetter our own thinking or the faith of our children with the phraseology or dogma in which the Church of that period sought to interpret Christian truth in terms of a decadent Greek philosophy. We hold the Apostles' Creed in high regard, never forgetting that the apostles were able to get on very well without it, as also are we.

The recent negotiations of a commission appointed by this body with a commission appointed by the General Convention of the Protestant Episcopal Church of the United States, have brought intimately to our knowledge the deep earnestness on the part of that communion in its desire for a reunited Christendom. In some respects their earnest desire for union is a reproach to our complacent indifference; in other respects, however, it is apparent that the Episcopal Church is at present in no position to make effective overture on behalf of church union. The High Church element within it will not consent to any measure which could be accepted by this, or any other self-respecting and democratic organization.

The attempt to make some progress toward a healing of the breach between Episcopalians and Congregationalists by some form of reordination or joint ordination, has proved completely fatuous. The road that lies in that direction is plainly marked, "No Thoroughfare." The sooner that Episcopalians and Congregationalists understand each other the better.

Congregationalists admit no defect in their orders, and if there were a defect they know of no body of churches and no ecclesiastic within any such body who could correct that defect. Congregational churches gladly acknowledge the validity of the ministry of the Episcopal Church, but they do not acknowledge any measure of superiority above their own. Congregationalists claim for their own ministry all that they can ever admit of validity or spiritual efficacy in any ministry.

Congregationalists have emphasized the prophetic element in their ministry and have stood ever for the liberty of prophesying. It is not to be inferred, however, that they do not claim for their own ministry the full essential of a priestly function. They believe themselves now to possess all the priesthood which any denomination could confer upon them.

Congregationalists seldom use the title "Bishop." It has sometimes been supposed on this account that they admit a lack of episcopal ordination. On the contrary, Congregationalists maintain that they have preserved the episcopacy and that their ordination is valid, that it is ordination at the hands of bishops. In this contention they make their appeal with confidence to the history of the primitive church, to the New Testament and to their own form and nomenclature.

A Congregational minister ought to be humble, but he ought also to assert himself in his ministerial standing as the peer of any ecclesiastic in Christendom from the Pontiff up. The Bishop of the First Church of Oak Park may be in his own proper person the least and least worthy of the servants of the servants of God; but he knows of no grace, spiritual or ecclesiastical, which the Bishop of the First Church of Canterbury, or the Bishop of the First Church of Rome, could confer upon the Bishop of the First Church of Oak Park which the Bishop of the First Church of Oak Park might not, with equal propriety and validity, confer upon the Bishop of the First Church of Rome or Canterbury.

Our friends in the Episcopal Church, in their proposal to confirm and ordain us, have taken pains to say that we are at liberty to believe, if we can possibly believe, that we are and have been already confirmed and ordained. They tell us that while the form in which they might confer upon us a supplemental ordination would of necessity imply the contrary, they would, out of regard for our feelings, make that implied denial as delicate and unobtrusive as possible. To this I can answer for myself, and I think for practically the whole of our Congregational ministry. I was ordained and I was married in the same year, 1885. I have children and grandchildren by both of these relationships. If any man asks me now to be ordained by a Bishop of the Protestant Episcopal Church in order to make my ministry more clearly acceptable to members of that communion, he doubtless will intend the invitation as a courtesy, and I would receive it as such. But I would answer him with equal courtesy and say that I would consider it equally a compliment if it were suggested to me that my children would appear to him to be more nearly legitimate if I should consent at this time to a supplemental marriage at the hands of a justice of the peace.

It has been assumed that Congregationalists assert for themselves no claim to a share in the historic continuity of the Church. On the contrary, we assert and emphasize it. If any religious body has apostolic succession we think we have it. We can not admit that any organized body of Christian people

stands in closer relationship to the apostles than we do either in the matter of historic continuity or in the perpetuity of apostolic life and tradition. We do not claim to be the only ones who have preserved the apostolic spirit, but we can not admit that either doctrine or spirit belong more definitely to any other body of Christians than they belong to us.

The more clearly other denominations understand this the better. Any movement for reunion which is to include the Congregational churches must meet our churches on a level. We shall assume no spirit of arrogance or superiority in our dealings with others, nor can we admit any affirmation or implication that acknowledges their superiority over us.

A visible united Church might be a great blessing; on the other hand, it might be a disaster and a curse. Precious as unity would be, liberty is still more priceless. With a great price we have attained this freedom and we shall not sell our birthright for a mess of pottage. Whatever forms of church organization are destined to change and disappearance, government of the people, by the people and for the people is not to perish from the Church of Jesus Christ.

Of recent and current adaptations of Congregationalism to meet the conditions of life about us, two call for a moment's emphasis and will have their important place in the program of this Council. One of these is a new emphasis upon Christian education. One of our chief glories as a denomination is our establishment of Christian colleges. One of our major reproaches is the extent to which we have neglected them. The Foundation of Education has come to the kingdom for such a time as this. Its part in this program is one of very great significance.

The other matter which seems to me to call for special emphasis is our systematic work as a denomination on behalf of evangelism. Whatever may be the future of professional evangelism in America, it can not take the place of pastoral and personal evangelism within the local church. It is the business of the Church of Christ to add to the number of redeemed souls.

The Federation of Universalists and Unitarians*

Samuel A. Eliot

I BRING to the minister and members of this church the affectionate greetings and good wishes of the Free Churches of the Unitarian Fellowship. The time is ripe for this constructive federated movement. There is no valid reason for the continued separation of the people of the Universalist and Unitarian traditions. We are in agreement upon all the essentials of the Christian faith. We inherit the same forms and habits of worship. We practise similar methods of church organization. We share whatever privileges and obligations there are in the fact that, because we affirm the religion *of* Jesus Christ instead of a religion *about* Jesus Christ, we are disinherited by the great Orthodox sects.

A central principle of Christianity is fellowship. The great need of a distracted world to-day is fraternity. The impulse of people of good sense and good will in both the communions represented here is toward unity. That is a principle very dear to the people of the Unitarian inheritance, and it is expressed in the very name of that free fellowship. The word "Unitarian" in its original sense does not relate to any dogma about the being of God. In the Latin form in which it was originally used in Europe, "*Unitarii*," it simply means "the unity men," the people who believe in brotherhood, in mutual service, in equal fellowship, and who try to put these principles into practise.

There are indeed some Christians who would make the unity they genuinely desire a matter of *elimination*, a union in which their own communion will absorb all others. There seems to be little prospect of success along that line. A mechanical uniformity is as false to the spirit of Christ as is anarchy Bigotry and sacerdotalism are principles of isolation, not of federation.

Again, unity is sometimes sought by the way of *legislation*, and eccclesiastical councils institute programs and issue proclamations suggesting terms of agreement. Their discussions, however, serve chiefly to recall attention to forgotten points of difference.

Some of the programs of Christian unity hold that it can be achieved by whittling down our different beliefs and traditions to some irreducible minimum and then uniting on that. That again seems to me an unrewarding method. We want not a reduced but an enriched Christianity. The question is not what each communion may be willing to *surrender* for the sake of unity, but what it is able to *contribute* that is true and vital. The unity you are seeking here must not be a matter of compromise, but of comprehensiveness; not a matter of conquest, but of concord.

I can not discover that there is or can be any selfish motive behind such an enterprise as this, any purpose to overreach or to fail in fair play. Of course, even the suspicion of an unworthy motive will destroy all possibility of real fellowship. If the Universalists here suspect that the Unitarians are trying to put something over on them, or if the Unitarians suspect that the Universalists, being numerically the larger body, will somehow absorb them, it is all up with this adventure. What we look for and confidently expect is a square deal, put through with considerate courtesy, mutual trust, patience and wisdom, and in the spirit of chivalric good will.

I am sure that you will not confuse unity of the spirit with uniformity of opinion. The only people who think alike in this world are the people who do not think at all. The unity which means, on the one hand, just indifference and aimless good-nature, or, on the other hand, identity of belief, seems to me equally undesirable. Limit us to people of the same

*An address given at the installation of the Rev. John Sayles in the First Liberal Church, Mt. Vernon, N. Y. Dr. John Smith Lowe preached the sermon and this address by the president of the American Unitarian Association followed.

thought and experience and we become sterile sectarians, but give us access to people of different experience and outlook and we become partakers of the inexhaustible riches of a divine universe. Uniformity means the barrenness of sameness. Real unity is in the wealth of co-operating diversities.

How dull and monotonous would be nature without variety of species! How stupid a garden with only one kind of flower! How uninteresting would be life if every experience were but a repetition of somebody else's experience. The harp does not produce the same kind of sound as the flute, nor the strings the same sound as the trombones, but all produce music, and in the blend of sound create harmony. Why should there not be something of the same kind in the orchestra of the spirit?

Then, too, does it not more and more become manifest that in the face of the great moral and religious issues of our generation we need common counsels? In the battles of justice and righteousness we need all possible comrades. Men are weary of arid controversies over dogmas and forms. The rhetoric of ecclesiastical partisanship no longer avails. The wanton folly of bigotry leaps to the eyes. No one can preach as I repeatedly do in the pulpits of university chapels and fail to become aware that the mind of American youth in these days has very little use for the old dogmas and distinctions. They are too limited, too shallow, too self-regardful, for young Americans in whom the powers of a new age are stirring. Co-operation and not competition rules in the world of scholars. Science and criticism go their way indifferent to all sectarian claims.

Am I not right in saying that the reason for the unnecessary divisions of Christians is usually to be found in our poor and inadequate interpretations of Christianity and the meagerness of Christian experience? If we can only make our issues large enough and our cause appealing enough, if we decide to leave the provinces and march for the Kingdom of God, then by that fact alone we shall close our ranks and achieve unity almost without knowing it. Let us put the emphasis upon the spiritual verities which can not be defined in theological phrases but which are still the mightiest forces in the Christian consciousness. Let us seek for the essentials of truth that underlie all our doctrines and for the spiritual values represented in our diverse traditions. Let us practise the democracy which is animated not by a desire to possess every right that the other man has, but by an insistence that the other man shall enjoy every right that we possess.

More and more do we not realize that the things that divide people in the childish competition of the sects are transient and insignificant beside the deep faiths of the heart that unite them? More and more do we not come to see that our theological systems are but broken lights of the eternal, that the universal elements in religion are the only permanent elements, and that the river of spiritual truth can not be made to flow in any one regular and undeviating channel? With all neighborly associations and the common experiences of joy and sorrow, and the common admiration of things true and lovely and of good report, bringing us together, it will be hard indeed if lesser distinctions can forever keep us apart. One may be of Paul and another of Cephas and another of Apollos, and yet all be of Christ.

On these high adventures I bid you, minister and people, Godspeed.

The Middle of the Road

S. E. Franc

MY sermon is based on some meditations on reading that very difficult but stimulating book by Sir Philip Gibbs, "The Middle of the Road." The hero of the novel happens to be a chap by the name of Bertrand Pollard, who was unfortunate enough to have been born with an undue amount of common sense. His common sense kept him normal and sane when those about him became extremely conservative or extremely radical. Our hero does not attribute to himself any particular virtue because he sees two sides to every question. He considers it his misfortune. It leads him into many tragic situations. Loyal he must be, and his loyalty brings him and his friends much unhappiness as well as finally great happiness. Such is the story.

We are all called upon to be Middle of the Roaders. We must choose between being followers of the extreme right or the extreme left, not only on the big questions of race, color, creed, politics and economics, but on the little questions of every-day life. Happy is he or she who has the vision to see that there may be some truth and justice on both sides.

Let none of my words be construed to mean that I admire or uphold that cowardly type of middle roaders known as a straddler or trimmer.

Many followers of the middle of the road come from the ranks of liberals who, on seeing that there are two sides to every question, end up by being entirely indifferent as to which side wins. Upon the Middle of the Roader rests a great responsibility. Because he does see, he must lead us out of the wilderness.

It will be an impossible task unless one has a real abiding sense of the presence of God with one. With God we can walk humbly, love mercy, and do justly. Without God we will walk arrogantly, love power, and do violence. Do you doubt this statement?

Then let me refer you to the fanatical Ku Klux Klan.

Is there any middle of the road attitude on their part? Do they not prejudge, foment hatred, and walk fearfully behind masks? In the name of a burning cross they would usurp the justice of our courts, preach violence, and parade unseemly in our midst. Is that what the teaching of Christ for two thousand years has brought us to? "Happy are the peacemakers," said Christ, but we find this organization preaching class, race, creed and political hatred. They would set up enmity between man and man—the Protestant world against the Jewish, Catholic,

negro, and Bolshevist worlds. Do they think we have lost our common sense? Have we gone so far astray that we will devour one another on mere assumptions? Here indeed is a need for the Middle of the Roader to do justly, love mercy and walk humbly.

Let him show the splendid contributions of the despised and rejected. One of the noblest of men, Christ, was a Jew. One of the greatest reformers and the founder of Protestantism was a Catholic, Martin Luther. One of the finest types of patriot that the sun ever shone on was a negro, General Toussaint L'Ouverture, liberator of Haiti. One of the most talented men of the Russian aristocracy, Lenine, is a Bolshevist. These are only a few illustrations to which one can add many more.

Though it is a ticklish proposition to speak of any good in such a thing as Bolshevism has been caricatured, I desire to draw attention to the fact that there are some Americans who can walk in the middle of the road here. Let me quote from the diary of Dr. Joseph Fort Newton dated December 21, 1919, and printed in the *Atlantic Monthly* for September, 1922:

> "To-day the Buford sailed with 250 alien radicals, deported on charges of being anarchists; one of them was a boy of eighteen—what harm has he done America? It is the war mind gone mad, running down Reds as of old men hunted witches; but what strikes one is the absurdity of it all—like calling out the heavy artillery to bombard mosquitoes. At the same time, one hears the most rabid abuse of the President, which does more injury to our institutions than all the Reds in Redland. If there is evil propaganda among us, surely it is to be met by propaganda of the right kind. America has more to fear from the blind rage of mob-mindedness than from all the agitators. No one can really injure America but Americans, and they are in a fair way to do it by a terror-stricken intolerance to-day followed by indifferent negligence to-morrow. Only about half of our people ever vote."

It takes courage to speak common-sense words like these. The violent would override justice, mercy and faith. In our eagerness we forget that many ingredients go to make up a pudding. In Sir Philip Gibbs' book, "The Middle of the Road," we are reminded of this fact again and again in passages such as the following words of a daughter of the Russian nobility:

> "I hated ugliness, and pain and dirt. As a child these things were all hidden from me. As a young girl I was surrounded with beauty and illusion. Now I want to get deeper and deeper into the misery of the people. I want to be with them in their pain and their filth. I want to share their worst agony. It is to pay back to them by the suffering of my body and spirit for all the cruelties of my ancestors. . . . The old *regime* is suffering now for the sins of its fathers. It is right that we should be punished."

Here we have summed up the religion of the Middle Roader. It is much like that of the ancient Micah and the eternal Christ, "to do justly, love mercy and walk humbly." It is not so much a religion that is concerned with saving oneself out of a social condition of ugliness, pain and dirt, beautiful and illusory as that would prove to be, but a religion with the burning heart of Democracy at its core radiating a spirit of service and self-sacrifice.

> "Wherever outraged Nature
> Asks word or action brave,
> Wherever struggles labor,
> Wherever groans a slave,
> Wherever rise the peoples,
> Wherever sinks a throne."

We are not here to war on each other because of our differences. We are here to enjoy living with each other because of our differences. We are not here to exterminate one another because we disagree. We are here to reconcile our disagreements in the bonds of peace. This task calls for all the fortitude that we possess. It calls for him who will walk in the middle of the road, neither fawning nor scorning, but intent on justice, mercy and fellowship. Let us dedicate ourselves to this honorable calling.

Plymouth, Mass.

Circulation and Thanksgiving

John Edwin Price

WE should get ourselves into circulation. Circulation makes for power, plenty and progress. It is nature's great source of perpetual energy and efficiency. Because of circulation this world is a world without end. Millions have been eating, drinking and wearing things out for thousands of years, and still there are things to eat, things to drink and things to wear. Every day we are taking, breaking and burning things that have been taken and broken and burned over and over again. Down the centuries the same essential substances will be serving posterity as they have been serving us. So the heavens, the rivers, the oceans, are always full. And so the earth, it is always peopled. Generations are born, live and pass out. They are always being born, always living and always passing out. Nature is circulating her forces and staying young. Circulation is life. Consider the human body. Coursing ever, through every part, is rich, red blood. It is flowing, and we are using it every moment that our hearts keep beating. But it never runs dry. Through its very circulation it renews itself.

Visualize a man's arm. With it the man lifts a weight. He uses all his strength to raise it. He sets it down and he has as much strength as before and with a possibility for more. Circulation makes for power and plenty and growth. Circulate your energy. The principle works in all departments of every-day life.

A man works, saves, goes without for years. He gets. He keeps. He hoards away. He is soon a rich man. But his riches do not *enrich*. They have impoverished society out of which they came. They

have impoverished him by whose labor and deprivation they were made. Why? Because he has hoarded his money away and kept it out of circulation. An artist collects his pigments. He mixes his paints until he has created every possible shade. But he puts them away where they never beautify a canvas. His own life is not made more beautiful nor is anything added to the art treasures of the world. So it is with the carpenter and his tools, the genius with his brains and with all of us whom God would use to circulate His values. We must get ourselves into circulation. We must *give* if we would fully live. We must mix the fruits of our hands, our hearts and our souls with the world's work and play and worship.

"Then give to the world the best that you have
And the best will come back to you."

But pray do not give with the thought of what is coming back. To this end may we not pray somewhat after this manner:

Father of our spirits—who art plenteous in providence, who art powerful in energy, who art progressive in efficiency in this world, we are glad and thankful to-day for Thy perpetual sufficiency. We are thankful that Thou wilt never fail Thy children when they need Thy presence, even as the physical world has never in times past failed the bodies of men. May we reveal true thanksgiving through every-day thanksliving. Help us to circulate our love, our laughter and the substance of our labor through the channels of need. Help us to mix our faith, our hope, our love, with the world's unbelief, despair and ill-will. Thou hast cast us upon the sea of life as bread upon the waters, to return to Thee after a few years in Thy nearer presence. May we give, earnestly, cheerfully, unstintingly, that we may help eliminate the problems, worries and sorrows of our common humanity. And to Thee the Perfect Giver will be our everlasting gratitude for having revealed to us the way to a continued abounding life. *Amen.*

Golden Rule Sunday

To the Editor of the Universalist Leader:

May I write to you of a great privilege that was mine last week. It was a meeting that really gripped the heart. It was called by the National Council of the Near East Relief.

Dr. Samuel W. Cavert, general secretary of the Federal Council of the Churches of Christ in America, gave a fresh and vivid picture of the challenging opportunity that confronts the Near East Relief. There are fifty thousand children, two-thirds of whom are under twelve years of age, receiving the care of the Relief Association.

If relief stops they perish. If it continues, we do far more than maintain the physical existence of these children. We are preparing fifty thousand emissaries of peace and good will who in time to come will lay the foundation of friendliness and amity in a region than which none is more torn with dissension.

As I am convinced that our supreme task now is to promote world peace, I felt the force of that argument.

Will Irwin, in his recent book "Christ or Mars," reminds us that national prohibition came with apparent suddenness, but it was just at the time when those who in childhood had received temperance instruction in Sunday school and public school had come to years of maturity.

Obviously to educate children now in the criminal character of war, to train them in the spirit of peace, is to make assurance doubly sure that when they come to manhood and womanhood our dream of brotherhood will come true.

Mr. Charles Vickrey of the Near East Relief Council declared that if the Association were doing merely humanitarian work he would resign at once, important as that work is. He sticks because to him it is a great missionary enterprise.

Is it not evident that there is every reason why we, too, should stick in our support of this undertaking?

Let us try to visualize the picture. The Near East Relief Association has concentrated these children in camps in Russian Armenia, in Syria and Palestine, and in Greece. Here they have fifty thousand boys and girls—our children because they have no fathers and mothers and no other relatives to whom they can look for support. We, through our agency the Near East Relief, must mother them, father them, and big brother and sister them.

There has been something peculiarly appealing to us in the work for these children. It seems to be such a genuine application of our Universalism. Our churches and Sunday schools have made a record in contributing to this cause of which we may well be proud.

The need is no less urgent. We must still carry on or what we have done thus far is all in vain. There are two special plans presented for our adoption. One is that on Christmas Sunday, the day on which we celebrate the birth of him who gave us happiness, we shall give happiness to these children. The second is that on Sunday, Dec. 2, which is to be Golden Rule Day, we shall all have for the menu of our Sunday dinner exactly the food that the children in the care of the Association will have on that same day, and that we shall give the difference in the cost between that simple meal and the one we ordinarily enjoy on Sunday to the Near East Relief. I am informed that Charles Evans Hughes and Woodrow Wilson have already signed cards pledging themselves so to do.

Motion pictures are available which portray the conditions in the Near East. These films may be obtained from the office in New York.

Henry Van Dyke, who so often expresses felicitously the deepest feelings of our hearts, has prepared the following:

GRACE BEFORE MEAT

At the Communion of the Golden Rule

Thanks be unto Thee, O Giver of our Daily Bread,
For this Communion of the Golden Rule,
May this plain food strengthen our bodies;
And the loving-cup of kindness refresh our souls,
Bless the great multitude of homeless children,
Thy little ones far away in the Near East,

Whom we greet in spirit at our table to-day.
Orphaned, may they find Thee a Father;
Helpless, may they find us true helpers.
In their hunger we would feed them,
In their nakedness we would clothe them,
In the prison of man's cruelty we would visit them.
Grant, O Father most merciful and loving,
That our hearts may hear the benediction
Of our Lord and Saviour Jesus Christ:

Inasmuch as ye have done it unto the least of these,
Ye have done it unto me. Amen.

H. E. Benton.

* * *

UNIVERSALISTS AND EUROPEAN CHRISTIANS

AT the General Convention at Providence Dr. Lee S. McCollester, Dr. Marion D. Shutter and Dr. Frederick A. Bisbee put forth the following statement:

Two aspects of the world problem are of special significance to all Universalists; one the educational, and the other the religious. There has been great desolation of country and loss of life in different parts of the world, and this country has responded generously to all appeals for material help, but equally appealing to religious and broadly educated people are the hardships that have come to colleges and Protestant churches through Middle Europe. The War caused the closing of colleges and the dispersing of faculties and students. The efforts to restore operations have met great obstacles. Teachers and pupils have suffered from want of the common necessities of life.

Few war stories are more pathetic than those told about young men and women in great centers of Europe in their efforts to get an education. In this prosperous country we know very well that education is a fundamental in broad, progressive religion. In face of this we should realize that everything that we can do to help rebuild libraries, finance colleges, and help students to live comfortably is in the aid of religion that is rational. The Protestant churches in many quarters, not having the great resources of the Catholic denomination behind them, have worked under great hardships. Their ministers have suffered from want of ordinary necessities, and the enlarging of their fields of labor has been almost impossible. Books and newspapers have not been published, and some newspapers will probably never be revived. Whatever we can do to help these struggling souls is a strengthening of our cause here at home, and whatever of cheer we can give to these suffering souls makes for their increased usefulness and the peace of the world.

We urge the desirability of an increased correspondence between liberal workers in America and those in the different parts of the world. And we urge that it would make for world peace if we would send delegates from our churches to European liberal churches to convey our good will and to bring back to us their findings. One of the basic factors in world peace is the exchange of experiences and thoughts by earnest men and women and the contact of strong personalities. If we may not send abroad a delegate, a part of the good may be gained by bringing to this country a leading representative of liberal thought who could visit our churches and acquaint himself with our conditions and take back his findings. An exchange of pulpits between American churches and European churches would be of great service on both sides.

It is of interest to us that recent reports from European fields affirm that the number of Christian churches and ministers that we would call progressive has been steadily increasing. The War impressed the people of Europe that a Christianity that is intelligent and reasonable is the only basis for happiness and world progress.

* * *

BANQUET FOR WOMEN AT PROVIDENCE

THE grill room in the Hotel Biltmore accommodated the 275 women who came together for the Convention Banquet. One verse of "America" was sung before the invocation was given by Rev. Maude Lyon Cary of Little Falls, N. Y.

The program opened with a violin and piano duet by Mrs. Hall and Mrs. Reynolds of Providence. Mrs. Reed of Watertown, N. Y., as toastmistress presented Mrs. Vallentyne of Chicago, who urged the women "to learn to enjoy the Women's Missionary Association." She spoke of the girls in the mountains who walk seven miles each way to go to a school which we have the privilege of supporting.

Mrs. Marion D. Shutter of Minneapolis spoke next of Matsu Koyama and what the women of the Missionary Association had done for her, and then of the Clara Barton Home. There was a duet by Mrs. Lowe and Mrs. McGlauflin, followed by the presentation of the guest of honor, Miss Alma J. Noble, Executive Secretary of the World Wide Guild of the Baptist denomination. This Guild is for the Baptists what the Clara Barton Guild is for us. Miss Noble asked those who were mothers if they were looking toward the future of their daughters spiritually as well as educationally, and urged them to give the young girl a chance for responsibility and pointed out how missionary work offered such a chance.

The next speaker was Miss Linda Billings of Little Falls, New York, who spoke on "Living Memorials." The Rev. Hazel Kirk spoke of Japan and the Christian work which all denominations are trying to do there. The program closed with the singing of one verse from "Blessed be the tie that binds."

* * *

WHAT IS A LIBERAL?

To the Editor of the Universalist Leader:

On a recent Sunday evening I listened in to a service from a prominent Boston church. During the Question Hour the minister answered the question, "What is a Liberal?" After giving his definition he quoted from a recent book to the effect that whether or not Liberalism is true it is a religion in itself but not Christianity. Then he said: "The author is correct. A Liberal is not a Christian because he does not believe in the deity of Christ."

I can not recall a single passage of Scripture

which says that one must believe certain things about Jesus in order to be a Christian. Christianity is not a creed but a spirit.

From my point of view a Liberal is one who believes in the Fatherhood of God and the Brotherhood of Man. A Liberal is one who believes that the principles of Jesus Christ can be applied to modern life and who believes that Christianity consists in following the spirit of Jesus. A Liberal is one who believes that the forces of right and truth are strong enough to overcome the forces of evil and falsehood and that God is powerful enough to triumph in His world.

Who can answer the question, "What is a Liberal?"

Clifford D. Newton.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Fire Engine

THERE is a man who buyeth Junk. And his Shop is filled with Rags and Bottles and all manner of old truck, save that he hath no place to dump the Stories that are told by After-Dinner Speakers. And that is a Pity. And in his Yard are piles of old Iron, and rusty Iron Beds, and Windows out of which People have looked that now are Dead and their houses torn down; and Doors across whose thresholds have walked the mourners carrying the coffins of those who builded the houses; and marble mantels that are tombstones of dead homes. And if there be any other kinds of old Junk, behold, they are there.

And one day there stood before the door of the Shop an Ancient Fire Engine. For the City had sold it for Junk and bought a new one, and the Junk man had bought the old one as a job lot. And the old Engine stood there, all forlorn. The boiler thereof was rusted and dented, and the brass thereof was tarnished.

And I stopped as I passed by, and I contemplated the poor old wreck that stood there in its Desuetude with none so poor to do it reverence.

And I said, Is not this the Engine which the city bought with a Special Bond Issue, and was it not the Pride of the town? Did it not go garlanded in processions, with Red-shirted firemen Helmeted and Fierce-looking guarding it as it went? And when there was a Fire, did not this Engine start forth from the Engine-house, the Firemen sliding down the Brass Pole and dressing as they slid, and the Horses snorting as they rushed from their stalls at the first clang of the Bell? And hath not this Engine saved unto the city Many Thousands of Shekels?

And I felt like crying unto the multitude, all of them rushing along as if they really were going somewhere, Is it nothing to you, all ye that pass by?

And I remembered the uplifted ladder, and the firemen carrying the nozzle, and the hose stiffening as the water began to fill it, and the Angry Hiss with which the Fire retreated and went down; and the horses, that had come to the fire on the run, poking along home, dragging the Victorious Engine. And behold, it stood before the Junk Shop in dishonor.

But I said, It is now too late to give glory unto the old Fire Engine. It hath performed its service, and had its glory. It needeth not that it go garlanded unto its grave. Let its Brass be cast into the Furnace, and its Iron be molten again, and let it serve other uses in other forms. For, as they were wont to say in Rome, *Sic transit gloria mundi*, which is in the Latin tongue, and meaneth, Thus passeth the glory of this world.

But I could not go by unheeding. And on that morning Keturah had given unto me a Rose, and I was wearing it in my Button Hole. And I removed it, and I laid it reverently on the Old Fire Engine. And I said, Though all the world care not, I and Keturah we care.

So that which was about to die did I salute in honor of the glory that had been in its long years of Heroick Service.

* * *

THANKSGIVING AND WILD GAME

It is not altogether a coincidence that Thanksgiving comes in the hunting season; for whether you trace our national festival to that simple celebration by which the Pilgrims marked the end of their first year in the new land and the beginning of a little easier existence, or whether you regard it as only an inherited instinct to give thanks for abundant harvests, wild game will be a part of the bill of fare.

Before that first Pilgrim Thanksgiving the governor sent out four men to shoot wild fowl, of which they "did take such great store" as sufficed for the needs of the little settlement for a week. Game was plenty—how plenty can be judged from some of the early writers. John Smith, who explored those coasts a few years before the Pilgrims landed, had found the natural food resources of the region to be very great. William Hilton, who wrote in 1622, said that "the land affords beasts of diverse sorts, and great flocks of turkeys, quail, pigeons and partridges." Thomas Morton of Merrymount fame, who was a keen and observing sportsman, and who lived only a little way from what is now Boston, said that there were "fowls in abundance, fish in multitudes and turtledoves by millions," and that a thousand turkeys had been seen near his house in a single day. John Josselyn, an Englishman who visited the country in 1638, reports that he had seen threescore broods of young wild turkeys in a morning walk; and William Wood, who lived near the present city of Lynn, said in 1634 that a man could easily kill half a dozen wild turkeys in a morning—that, be it remembered, with the almost unbelievably ineffective firearms of the day. Even as late as 1735, turkeys sold in Northampton, Massachusetts, for two cents a pound, and in 1711 in Hartford, Connecticut, a shilling would buy a twenty-pound gobbler. The great auk nested as far south as Massachusetts Bay and on islands off Newfoundland had been slaughtered by millions to furnish food for the fishermen who had their summer settlement on Damariscove Island long before any white foot touched Plymouth Rock. Great flocks of swan whitened the waters of all the bays along the coast, and geese lay in masses that were well named "rafts." Wild pigeons, in spring and fall, darkened the sky and settled on trees in such numbers that they broke the branches. The mornings were murmurous with the "talking" of the ducks and the days musical with the piping of shore birds.

But the last great auk was killed early in the nineteenth century, the last wild turkey in Massachusetts was taken on Mount Tom in 1852, and for years there stood, with no claimants, a prize of two thousand dollars for any proof that there is one living passenger pigeon anywhere in the world.

As we enjoy Thanksgiving and the hunting season, let us be a little mindful of our ancestors' mistakes as well as of their manifold virtues, and by moderation and restraint do our bit to keep a day of feasting and prayer from becoming a day of fasting and contrition.—*Youth's Companion.*

Home and Children

THANKSGIVING HYMN

O mighty God of our fathers who read, in their harvest cheer,
Thy promise and pledge of April fulfilled in the closing year,
Renew in our hearts their courage. Renew in our souls their zeal,
And their faith in Thy guiding wisdom as the source of our nation's weal.
They knew not this hour of her splendor or her perils gathering fast,
But Thou art the God of the present who hast been the God of the past.

O mighty God of our children, new voices call from the skies.
Vainly we search the portents they challenge with dauntless eyes.
And while with anguish of travail the new world breaks from the old,
How poor are our treasured maxims!—our wisdom, how trite and cold!
Even now, to the mists of tradition our age is passing away,
But Thou art the God of to-morrow who art the God of to-day.

Our years are but as the shadows over wind-driven snow,
Yet Thine is the life of our spirits and back to that life we go.
Purpose and hope may alter, custom and speech grow strange,
But righteousness, love, and justice, and mercy shall never change.
Be this America's glory—by her great sons borne abroad—
That they leave to their greater children the faith in their father's God.

Ellen Hamlin Butler.

* * *

A THANKFUL-DISAPPOINTED THANKSGIVING

Rose Brooks

WITH accurate aim David Martin threw blouses, stockings, shoes, and cap from his bureau and closet at his suit-case, open on the bed. "No more lessons, no more school," he chanted ecstatically, because didn't he leave school in just two hours to catch the train home for Thanksgiving week-end?

A felt slipper, hurtling through the air, barely escaped the nose of Mr. Baldwin, head master, who unexpectedly opened the door. "Oh!" gasped David, eyes on the slipper.

"Never mind," said Mr. Baldwin, pleasantly, and at that moment David noticed what he carried in his hand—a yellow telegram envelope. "This came to me, David," went on Mr. Baldwin, "but it's really for you. From your father. No, nothing alarming," in reply to David's startled expression, "but disappointing for you, and for all your family. Your father asks that I keep you at school instead of sending you home. Your little sister has scarlet fever, and you haven't had it, you know."

"Not go home!" David's voice was unbelieving and just a tone shaky.

"Not this time, but everything will be all right for Christmas. Come to the office in an hour, David, and we'll plan what we can do here." And, with sudden attention to his watch, Mr. Baldwin, instinct with understanding, avoided looking at David. "I knew you'd be a good loser," he said as man to man, as he closed the door behind him.

It was anything but a happy hour. David locked the door and maintained silence as the lucky homebound boys dashed up and down the corridor. At the end of that hour there was a rumpled place on David's bed, but a manly boy, hair brushed, tie straight, marched, head up, to the office.

"Mr. Green doesn't leave the school, as you know." began Mr. Baldwin. "Too short a vacation to have any time at home. It's too far for Tom Bennett, too." Mr. Green was the Latin teacher and the trusted pal of every boy in the school. Tom Bennett was in David's year, but never in any way had the two boys managed to pull together.

"Yes, Mr. Baldwin," David's voice was even.

"You and Tom will be under Mr. Green's supervision, of course. The same rules apply as though I were here, unless Mr. Green goes with you off the grounds."

"Is the cook going?" ventured David.

"No, Henri stays right here, and moreover has orders to serve the best Thanksgiving dinner for three that he knows how to get."

"I wasn't thinking of that," protested David, flushing, and added, "I thought it might be fun, rather, if he did go. Give us something to do."

Wednesday was interminable—the usually bustling school empty and echoing. Breakfast, luncheon, dinner with Mr. Green and Tom, but between times a vacuum, as Mr. Green was busy correcting examination papers and Tom—well, who wanted to play anything with Tom? Liked books, Tom did, and though the boys agreed he was not a "sissy," they yet failed to understand him. And now at dusk on the kitchen steps sat David, chatting half-heartedly with Henri, who was familiar with soldier life, but had had to take to cooking as he was incapacitated for heavier work.

"Tell me about that time," began David, when steps crunched on the gravel, and John, the farmer who supplied the school with vegetables and poultry, came around the corner of the building, in his hand a basket heavy with good things for to-morrow's dinner.

"You here!" John, a friend of every boy in St. Mark's, stopped short in his tracks. "Whew!" he whistled in sympathy as David's short explanation ended. "How many of you left here?" he asked suddenly. "You and Mr. Green and Tom Bennett and the cook? We got a telegram yesterday, too. All fixed to have my wife's sister and her husband and two boys spend the week-end with us—and here we are, high and dry by ourselves. Can't come—one of the boys is sick."

"Everybody's sick," said David, darkly.

"Well, not quite so bad as that. Where's Mr. Green? Too busy? Never mind if he is, you just tell him I want to see him two minutes—it's important."

Again David was sitting dejectedly on the kitchen steps, when presently Mr. Green and John, both beaming, both talking like happy boys, came around the corner. "Tom!" called Mr. Green to a boy emerging from the library. "How would you boys like to spend the week-end at John's farm?" was the bomb he exploded.

"Could we, O Mr. Green, could we?" David leaped to his feet, his own eager self.

"John has invited all three of us," said Mr. Green, in a voice as boyishly joyous as David's own. "Says Mrs. John will be delighted to have us, as she is worrying about who is going to eat six pumpkin pies and six mince pies"—

"Hurrah!"

"And doughnuts"—

"Hurrah!"

David and Tom were dancing up and down the path as though they had been chums for years.

"I think there's no doubt about our accepting your invitation, John," said Mr. Green. "Rustle your things together, boys, as John says he'll take us out with him now."

"My bag isn't unpacked, so I'm all ready," sang David, as he raced off. Racing back he asked, "How about Henri?"

"Henri? Oh, he won't mind having a vacation from cooking," said Mr. Green, easily.

"I think he'll be lonesome," persisted David, his own new experience fresh in mind. Then, as a brilliant solution flashed through his head: "Wouldn't it make it easier for Mrs. John if Henri came along? Wouldn't matter to him, would it, whether he cooked here or there?"

"Good boy!" said John heartily, clapping David on the back. "Mrs. John will think she's in clover, with a French cook in her kitchen and with time on her hands to enjoy her guests."

John's farm was perfect—that was the opinion of every one who knew the place. Big clean barns with contented cows munching in their stanchions; two sleek farm horses who whinnied ingratiatingly for apples and sugar; chickens, pigs, sheep. And the house! Old and low, fires blazing in the old brick fireplace, braided rugs on the floor, big tables just right for games—well, John's house cast its spell of home over every one who entered its door. No less friendly than John was Mrs. John, and the welcome she gave her unexpected guests left no doubt in their minds.

As John had predicted, she bubbled with merriment over having a French cook in the kitchen. "Never before have I had time to set the table just the way I want it for Thanksgiving," she confided to the boys, as she bustled about the sunny dining-room the while Henri sang soft snatches in the kitchen, from which came such appetizing whiffs that in self-defense the boys had to take to the barn!

Such a dinner as it was! Turkey was never so brown and crisp, coffee never so fragrant, table never so festive, guests never so gay!

"Wish my family was here!" said David, arrived at the stage when another mouthful was impossible. "They never had Thanksgiving on a real farm."

"Most farms don't have French cooks. Henri was your contribution," Mrs. John reminded him.

"Henri didn't make the pies," said Mr. Green, sighing over his piece. "Oh, and I sent your father a telegram last night, David, telling him you were having a happy Thanksgiving."

"You did?" David flashed him a grateful look. "Then everything's perfect, every single thing. Why is the nut-bowl on the hearth with Shep, Mrs. John?"

"Because I thought you and Tom might like to sit on the rug to crack nuts. By and by I want to show you two boys something. No, not now. But later I want you to help me put on the finishing touches."

Every one lent a hand with the dishwashing, and in no time the kitchen was tidy and Henri in front of the fire with the others. "Now, boys!" summoned Mrs. John, and she led the way to the pantry, where on a broad shelf stood two wooden boxes, packed each with a pumpkin, rosy apples, glasses of jelly carefully wrapped, jars of home-grown fruit and vegetables. "I haven't much to send." Mrs. John hovered anxiously over the boxes. "There's a mince pie yet to go in each box. I wonder if you boys will run out and gather a little ground pine to trim them up with."

"Are they for your sister who couldn't come?" asked David. "I know just where the ground pine grows."

"My sister? No, I sent hers the other day, as soon as I got her telegram. One of these is for your mother, David, and one for Tom's mother."

"For our mothers!"

"Just a little farm gift to tell them how grateful I am to them for lending me their boys for Thanksgiving."

"Us!"

"Thanksgiving isn't what it ought to be without boys," said Mrs. John, firmly. "I've been thankful all day for you both, and this year, Thanksgiving is a week-end, not just one day," she added blithely.

"You? Thankful for us?" Tom's voice was puzzled. "Seems to me we're the thankful ones."

"Guess we are!" heartily from David.

Sunday evening came all too soon for the boys; all too soon for Mr. Green; all too soon for Henri; all too soon for Mr. and Mrs. John—so they assured their guests. "You have a standing invitation to come any time you can," said Mrs. John. "And spoiled!" She smiled at Henri. "I've had a real vacation in my own house, and what could be nicer?"

"Mr. Green," said David, as the two were alone a few minutes on arrival at the school, "I like Tom. I never did. But I do. The boys don't. But they will. I'm going to tell them."

"I like Tom—always have. What are you going to tell them, David? Here's a telegram and a box and a letter. Came while we were away."

" 'Thankful for your Thanksgiving,' " read David. "It's from my mother. Well, I got to know him at the farm. He told me lots of things. He likes us boys and he wants to play our games, but he can't talk much and they think he's a snob"—

"He's shy, and shyness is a deceptive blanket," said Mr. Green. "I'm glad you've at last seen beneath it, David."

"Had a great Thanksgiving, didn't we!" said David. "Those doughnuts!"

"Those pies!" echoed Mr. Green.

That evening David wrote his mother this letter:

Dear Mother:—We have just got back to school. We had the best Thanksgiving week-end I ever had. Course I wish you'd all been there. Your telegram was here. Seems as if everybody was thankful. Mrs. John said she was thankful we were there,—funny, but that's what she said. Thank you for your box. I've just opened it, and it looks fine. You don't

mind if I give John the candy to take to Mrs. John, do you? She sent you a box. Did you get it? Did you ever taste such a good pie? I'm glad Betty is better. I don't know how to tell you, mums, but when Father's telegram came saying I couldn't go home, I never was so disappointed. And then I had the best time. I didn't know anybody was ever thankful for disappointments, but your letter said to be as thankful about as many things as I could. Course I don't mean I didn't miss you, but you'll understand.

Your loving son,

David.

P. S. I like Tom better'n any boy in the school now. All the boys like him now. Mr. Green says he's shy and that's why he's different.

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* * *

A PILGRIM THANKSGIVING

Ye that are safe in quiet living,
Guarded from fear and wrong,
Lift up your hearts in glad thanksgiving,
Join in our pilgrim song.

Ye that must toil and wait in sorrow,
Earth-hindered, earth-distressed,
Come with your faith in a glad to-morrow,
Take God's word for the rest.

Praise to God! for His love unfailing,
Great thoughts in little days,
Love's surprisals in gifts availing
Along our pilgrim ways.

Pardon, O Lord, our swift forgetting
Of all we owe to Thee.
Our weak complaining, our foolish fretting.
Open our eyes to see

That life is wide as ocean spaces
Swept by great winds that blow;
That love is broad as island bases
In the still depths below.

Faith wings higher than mists uplifted,
Drifting across our sky;
While hope looks up through dark clouds rifted,
Showing a star on high.

So we bring Thee our glad thanksgiving,
For gifts, for all Thou art.
Give us the joy of grateful living,
Guest of each loving heart.

Isaac Ogden Rankin, in Congregationalist.

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AN "INTERESTING INSERTION"

The following letter was recently received by a Boston firm doing business in foreign countries:

Having red your very interesting insertion in the Exportateur Americain, we allow us to submit you our offer for your exclusive representation in Roumania, mostly worth of your attention now after war, the union of all our provinces having given to our kingdom an highly important economical extention.

Our market, great buyer of the German industry before war, is now the theater of a very interesting economical dispute. On one side the Germans try to reconquer our commerce, but have to fight against our new political and, following to them, economical relations to our allies. On the other side is the conquest of the Roumanian marquet a to important economical success for not being desired by each of our confederates.

This is the moment for the American industry to enter the field of battle and to impose the superiority of its production.

Though shortly established, our house, being formed by ——, who worked for many years as procurator and chief of the commercial department of Sylva, the greatest manufactury of carriages and for the working of wood in town, who is consequently in excellent relations with the greatest houses of our town, and who carries on the most respectable Roumainian houses, and by ——, who, having justly worked many years for some of the most important and activ commission houses of town, has a speciallity in this sort of affairs and will be therefore easily able to interest and conquer the market for your articles, presents, with its superior admnistration, the intensive work, the profound knowledge of the trade and the general economical situation of Roumainia, the serious moral and material guaranteies, as well as with the splendid relations of our managers, more guarantee for confiding the representation of your interests than any other commission house of our country.

We are wholy at your disposal as regards any information, or reference you could desire, as well as for submitting you our ample description of the modality, we propose to employ for working for you.

Supposing that you understand in principle the possibility of the collaboration of our houses, we pray to send us your catalogs, price-list if possible in Lei-s. It would be preferable that your catalogs are accompanied by the respectiv samples.

Hoping to be favorised by your esteemed reply, we are, Dear Sirs,

Yours truly,

_____ ____

* * *

A SERIOUS SITUATION

"Did you know," asked Mr. Nutting of his neighbor as they sat discussing the affairs of the world on the neighbor's piazza, "did you know that there are seventy-five thousand people in Massachusetts, all native-born Americans, who can neither speak nor write the English language?"

"No!" replied his friend. "That seems impossible. Are you sure of your figures?"

"Perfectly sure."

"And they're all American-born, you say?"

"Yes, sir, every one of them native-born—and every one of them under two years of age."—*Exchange.*

* * *

THE SPIRIT THAT SAVES

Thoughtless autoists—yes, and no.

Even in an age so badly affected by speed mania, kindliness and care are not wholly forgotten.

For instance, a kitten—scrawny and intent on taking its own sweet time—started cross 10th Ave, near 14th St., yesterday morning. To avoid hitting it, the driver of a big car had to come to a stop.

But the cat didn't hurry. Another auto stopped and then another, till finally five big cars blocked the street while the kitten hesitated and loafed to the other side. Safely over the curb, the cars started again.

The incident was exceptional, of course.

Yet a little of the *same spirit*, exercised more frequently, would save thousands of lives each year.—*Binghamton Post.*

* * *

PRICE OF HIS SCRUPLES

Visitor: "Can you take us for a boat ride to-day, Sandy?"

Sandy: "Certainly, sir. What made ye think not?"

Visitor: "We thought perhaps you might have conscientious scruples against using a boat on the Sabbath."

Sandy: "Weel, of course it would be double fare, sir."—*London Tit-Bits.*

* * *

DISCOUNTING NOTES

"Yes, my daughter's musical education was a profitable venture.

"Really?"

"Yes, I managed to buy the houses on either side of my own for about half their value."—*The Passing Show (London).*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE MISSIONARY DIRECTORY

Japan

Dr. and Mrs. Samuel G. Ayres, 1752 E. Higashinakano, Tokyo fu, Japan.

Rev. and Mrs. Clifford R. Stetson, 33 Nichome, Higashi Kusabacho, Shizuoka, Japan.

Miss M. Agnes Hathaway, 50 Takata Oimatsu Cho, Koishikawa, Tokyo, Japan.

Mrs. Alice G. Rowe, 50 Takata Oimatsu Cho, Koishikawa, Tokyo, Japan.

Miss Bernice Kent, 50 Takata Oimatsu Cho, Koishikawa, Tokyo, Japan.

Miss Matsu Koyama, 50 Takata Oimatsu Cho, Koishikawa, Tokyo, Japan.

Rev. Hazel I. Kirk (home on furlough), 38 Capen St., Medford Hillside, Mass.

Southern

Rev. Harry L. Canfield, 130 Lexington St., Rocky Mount, N. C.

Rev. and Mrs. Dwight A. Ball, 606 N. Mitchel St., Kinston, N. C.

Rev. and Mrs. Leon P. Jones, Clinton, N. C.

Rev. Hannah J. Powell, Sunburst, N. C.

Rev. George A. Gay, 1612 E. 14th St., Chattanooga, Tenn.

* *

BEFORE AND AFTER

We usually look forward with a good deal of anticipation to the coming of a Convention, wondering what policies will be presented and the program that will be acceptable to the majority, for the promotion of *our Association.*

Afterwards we return to our homes, not to forget the things we voted for or those approved of by the majority, but we should see that the Convention is taken to our State Association and into our local organization, remembering that the people at home did not hear the pros and cons coming from the convention floor as the recommendations were presented.

From time to time, the recommendations as accepted in the W. N. M. A. Convention will be presented in this column. The outstanding feature in our Convention was the financial problem which had confronted the Executive Board, dating back to the time of high prices and increased needs which had not been met with a corresponding increase in membership and gifts, therefore causing a total deficit of approximately $25,000.

To meet this, a recommendation was passed that a *sinking fund* be created through which to meet this debt. The Executive Board realizes this amount is a large sum to raise. This debt was not made in one year or two, neither is it the plan to ask that it be paid in one or two years, but that it be apportioned so as to cover a period of years that it may not seriously affect the mission work as planned at present.

The Convention also approved of the budget and *apportionments.* "Whereas, organizations of all kinds, whether secular or religious, for the sake of efficiency, are endeavoring to use up-to-date methods of finance, we heartily commend the National Board for its adoption of a budget, and we recommend that the plan of apportionments for the South, Japan, the Bulletin, the Clara Barton Memorial and the deficits be continued."

After the Convention, it was found that the auditor had included *all* deficits, including those for the South and Japan, in his report, therefore it will not be necessary to continue those apportionments as we did last year, but have *one deficit apportionment* which will be made, and that for the *sinking fund.*

The apportionments will soon be sent to each state, and may the local organizations face the facts as bravely as did the women in the Providence Convention. Some said, "It is our debt and of course we will pay it."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Rev. and Mrs. Ishii Terasawa

Our Sunday schools now pay Mr. Terasawa's salary as well as that of Miss Bernice Kent.

* *

THE GOLDEN RULE DINNER

It goes without saying that every Universalist boy and girl, having caught the Christian spirit now prevalent in all our Sunday schools, will be insistent upon family observance of Golden Rule Sunday, when simple food will be eaten and the money saved will be contributed for the support of orphans in the Near East.

December 2 is the date. Have the results of this great day sent to the office of the General Sunday School Association as a part of the offering to be received on Christmas.

Members will be interested in knowing that, when they practise self denial on Dec. 2, they will be in exceedingly good company. Leading citizens of fourteen countries will observe the day. At the White House, President and Mrs. Coolidge will set us all a good example. Besides signing a card pledging his household for the day, the President has written the following letter:

Near East Relief, New York, N. Y.

Gentlemen:

It is with a good deal of satisfaction that I commend your proposal to observe an International Golden Rule Dinner Sunday, on the second of December, 1923. I feel sure that the suggestion will meet with very widespread approval and will bring more closely to mind the charitable requirements of those who are prosperous to those who are in adversity. It suggests not only a practical method of help, but the highest expression of sympathy, by sharing for a time the privations of others.

Cordially yours,

Calvin Coolidge.

* *

ONE OF OUR NEW SCHOOLS

At Chapel Four Corners, Cumberland, R. I., a Sunday school was organized in 1920. The leading spirit in this task was Miss Gertrude Whipple, of Pawtucket, a summer resident of the neighborhood. The General Sunday School Association gave the school a start by paying the bill for its first supplies. With varying success the school has continued, until it may be now counted as a real going concern. Formerly a preaching station for the minister from Woonsocket, the interest has grown until last summer a student from Crane Theological School was engaged for twelve weeks. The school has usually omitted its sessions after the summer season was over, but this year is planning to continue until after Christmas, and perhaps longer. Although itself a struggling school, the missionary lessons have been faithfully given and contributions sent for the various enterprises of the General Association. Most of the children included in the membership have no other religious connections and if it were not for the school, Sunday would be to them merely a day for idleness and boredom. All honor to the workers who make such a service to Young America possible.

A. G. E.

Young People's Christian Union

EDUCATING THE MINISTRY

The Universalist Church, and particularly its young people, owes a debt of gratitude to the Resolutions Committee, which, at the Providence Convention, brought forward a body of resolutions unequaled for their progressive spirit and forward-looking purpose. It is significant to note that three of the eleven resolutions relate directly to the youth of our churches, while several others concern subjects in which the young people are deeply interested.

In one of these resolutions is stated the supreme task of the Church—"that this Convention impress once more upon our ministers the supreme duty of gathering the children into the church school and the young people into their Christian Union, and of keeping in pastoral touch with the people and interests of the parish as the surest way of building up our churches and of making a denomination whose voice should deserve to be heard upon any question whatsoever."

This resolution is not a condemnation of any particular minister or ministers, but rather an attempt to arouse all to the urgent need for work with the children and young people if the Church is to continue in the future. To say that the success of our church schools and Christian Union depends more upon the ministers than upon any one other factor is not stating the facts too strongly. His enthusiasm or lack of it, his efficiency or inefficiency, his spirit of service or indifference, can not fail to be reflected in the organizations of the church. Too many of the students of our theological school come into the work of the church with a very inadequate conception of the work of religious education. We find, inevitably, their spirit reflected in their parishes.

To state that the one thing which the Y. P. C. U. needs is the support of an educated ministry is but emphasizing the thought of the resolution. Some of the most scholarly and intellectual of our ministers, who consider preaching their chief task, are indifferent to any work for young people. Others, intensely interested in every part of their church, serve not wisely, but too well, for in their zeal for the welfare of the Union they deprive the young people of their initiative, planning the programs, and in some instances even writing out the topics for them. Such an arrangement is just neither to the overworked minister nor to the young people, who lose all feeling of self-dependence.

Neither of these types is educated in the sure sense of the word, in regard to the best interests of the church. Fortunate indeed is that young people's organization where the minister is in full sympathy with the spirit of youth, and with understanding seeks to guide and direct, rather than to govern. In any Union the minister is needed: by the executive board as an advisory member, by the devotional committee in planning the worship program for the group, and by the entire Union to relate their program to the service program of the church asa whole.

The Y. P. C. U. through the intelligent co-operation of the minister can become one of the most potent factors of religious education. Whether or not it will do so depends upon the minister.

* *

CHURCH EXTENSION

While the young people have been hoping that the Providence Convention would outline more definitely a program of social service, rather than a mere reaffirmation of what has been said in previous Conventions, they are not planning to wait until the next Convention for a further statement, but intend going forward in the endeavor to work out a plan of action for themselves. That there are untouched possibilities for practical service is being demonstrated by the recent project in church extension work undertaken by the Massachusetts Y. P. C. U.

Out at Jamaica Plain, the church, which was gradually dying, is being steadily built up through the efforts of the young people working in co-operation with a few loyal families. A committee from the Y. P. C. U. sees that the pulpit is supplied each Sunday, either by a regular minister, or by some representative of the Union who has charge of the service. In addition a parish worker is employed. This young woman is doing excellent work both in the church school and as parish visitor.

The work at Jamaica Plain is only a beginning, but is it not an indication of what can be done by our young people when they are given the opportunity for definite service? Are there not in our denomination other churches which might be saved from extinction by calling in the services of some local or state Y. P. C. U., by the infusion of youthful spirit and enthusiasm?

From everywhere we hear the voice of the youth of our Church, asking that they be given something to *do*. There are many people, however, who contend that if spiritual training is sufficient, social service work will naturally follow as an expression of the fuller Christian life. To such let us make reply. Imagine a modern young man or woman, with mind and heart touched for the first time by the spirit of the Master, fired with enthusiasm and eager to prove in *deeds* this newly-awakened loyalty. Picture, then, this youth, coming into the church, with no wealth to offer, only the priceless gift of enthusiasm and the spirit of service, and the church offering in return coldness and indifference, or perhaps apathy and smug self-satisfaction in its own affairs, without regard for the conditions of the world. Is it any wonder that youth seems robbed of that which it has brought? These are not by any means universal conditions, but they happen often enough to cause us need for thought and careful planning.

Two thousand years ago Jesus of Nazareth was born—his birthplace a stable, for there was no room at the inn. To-day when there is born in our young people a spirit of service for the Master, are they to turn from our churches because there is no room for them to do work there?

The young people, however eager to serve, need direction and practical leadership. Never before have the minister had such an opportunity to guide, direct, inspire and enlist young life. The Providence Convention has demanded of us a Christ Crusade—the quickening of the spiritual vigor of our people everywhere. Young and old are to be enlisted. Let us remember as we go forward in this, to seek new spiritual impressions, that the true evidence of such is to be measured only in the resulting expression, and unite in saying that "the spirit of the Christ, without service for him, is dead."

Mary F. Slaughter.

For the Quiet Hour

High fellowship with God will make us radiant, too, as well as calm and safe. The light of heaven will linger longer on our souls. In the Alps, when darkness has crept down into all the valleys, bright light can be seen bathing the giant peaks that catch the glory of the descending sun, and retain, when lower ones have lost it, the glow of its expiring flame. Then, when the glow has fled from even the loftiest pinnacles of ice, it can be seen reddening the clouds that are higher yet, till they look like the garments of angels flung off upon the golden sky. These also lose their light ere long; but if we could ascend beyond every cloud, and beyond the shadow of the earth itself, we should have the full sunshine always without a break.

G. H. Knight.

If religion be a function by which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much. Knowledge about life is one thing; effective occupation of a place in life, with its dynamic currents passing through your being, is another.

William James.

The greatest victories are not spectacular, nor is there any crowd to cheer the combatant. I only mean that people who are restful are people who have looked facts in the face; who have toiled, when there was not much light to toil by, and carried their crosses in a smiling way.

G. H. Morrison.

Among Our Churches

New York City Letter

Divine Paternity. It is one of the privileges of a preacher of outstanding position and power to speak to many people outside his church. The invitations sometimes become too numerous, as Dr. Newton can attest. Nov. 13 Dr. Newton, at the Church of St. Nicholas, was one of the speakers in a symposium on "The Attitude of Modern Man Towards the Church," and on Sunday evening, Nov. 11, at Montclair, N. J., in the largest auditorium in the city, he spoke to several thousand people—an Armistice Day address. Dr. Newton's invaluable book upon Masonry, entitled "The Builders," was one of the few volumes deposited in the corner-stone of the great Washington Memorial, now being erected at Alexandria, Va. The Ta Kala Society gives its annual Musical Tea, Dec. 4, for the benefit of the Baby and Child Welfare Clinic. * * **Washington Heights.**—Mr. Harris reports that the junior church, held Sunday mornings, is most successful in attendance and is a help to the society. Mr. Harris will begin on Friday, Nov. 23, a series of monthly Literary Evenings, speaking upon "Saul." The literary and spiritual interpretation is to be accompanied by music. The church has adopted as its slogan, "Our Faith is Our Feature." * * **The Metropolitan Alliance** held its opening meeting at Washington Heights with a large attendance and a wonderfully inspiring address by Miss Mary W. Newton, Educational Director of the Protestant Teachers' Association, upon "The Promotion of the Religious and Moral Welfare of the Children of New York." The aim of the Protestant teachers is to give the child thorough Bible instruction, and a sensitive moral and civic conscience. *The work is done wholly outside of school and school hours.* The next meeting of the Alliance will be held Dec. 1 at the Divine Paternity. * * **Mt. Vernon.**—The Rev. John Sayles was installed Monday evening, Nov. 5. Dr. John Smith Lowe preached the sermon upon God and Man, an influencing presentation of the religion of Jesus as a two-fold revelation—of God to man, and of man to himself. A central thought was the need in a shattered world of man's faith in himself, in others and in God. Dr. Samuel A. Eliot delivered an address, a fervent appeal for the unity of comprehensiveness and concord, with a square deal in mutual trust and chivalric good-will. Here is a striking word by Dr. Eliot: "Don't confuse unity with uniformity. The only people who think alike are the people who do not think." Other ministers having part were Charles Francis Potter, Arthur W. Grose, Walter Reid Hunt, Melford L. Brown and Mr. Fairley. Mr. Sayles has won the attention of the city, and that is only preliminary to winning the friendship of everybody. The "First Liberal Church" has had a glorious start. * * **A Baptist Minister** declares that "the loose change folk are the small fry of the church." Many members believe that they have fulfilled their duty in financially supporting the church by contributing "loose change," but "loose change" "represents only 3 per cent of the church's total income and a great part of this 3 per cent is contributed by visitors." * * **Dr. Cadman,** a kindly neighbor and one of America's greatest preachers, speaks each Sunday afternoon to hundreds at the Bedford Y. M. C. A. and to thousands *via* the radio. After each address, questions are answered. Here is one of Nov. 11. "It is the belief of the Universalist Church that all will be saved. Will you express an opinion?" Answer: "The Universalist Church rather teaches that none will be damned and, of course, none being damned does not mean that all will necessarily be saved. At the same time, I think the Universalist protest when made was necessary because men at that period were orthodox—delighted in describing hell on a very large scale. I am not so sure that it is quite as necessary to-day." The good and great minister was courteously corrected upon his error regarding a fundamental of Universalism. * * **Good Tidings.**—The Rev. Emerson H. Lalone commenced his pastorate, Nov. 11, with a large congregation in attendance. His sermon upon "The Hope of the Christian Church" was printed in the *Eagle.* Mr. Lalone comes to Good Tidings from the Canton Theological School, with ample training and a clean-cut ideal of the Christian ministry. With a record of splendid service in country churches, during the period of his professional training, Mr. Lalone brings to the city work good health, a vigorous and trained mind and a gracious spirit. His brethren cordially greet him, and extend the best possible wishes. Mr. Herbert E. Miller, as chairman of the committee, rendered conspicuous service. At a play, given by the young people, Nov. 2, a leading part was taken by a blind girl, Miss Ella Jackson. Miss Jackson is beloved by the congregation, for her patience, cheerfulness and continuing optimism. * * **Chapin Home** services, under the auspices of the Y. P. C. U. committee, Miss Emma J. Webb, efficient chairman, will be held Nov. 25 with Rev. Edward A. Lewis of Stamford preaching; Dec. 9 Rev. Benjamin Saxon, Methodist, New York City, and on Dec. 23 Y. P. C. U. Christmas service. * * **All Souls.**—Sunday, Nov. 4, was a red letter, or better a green-back, day; for the parish increased its pledged income more than $2,000, and the end is not in sight. Dr. Grose had for his theme "A Modern Faith for a Modern Church," with the largest congregation since Easter. Many parishioners raised their pledges and thirty-two new subscribers enlisted. On Armistice Day, the entire front of the church was filled with solid rows of men and Boy Scouts. The Metropolitan Sunday School Institute met at All Souls Nov. 16. Dr. Henry R. Rose was the speaker. At the monthly meeting of the Men's Club, Mr. Edward V. Conwell spoke on "Sidelights of the Express Business." The minstrel show of the Club will be held Dec. 11. * * **Our Father** gave $300 to the Japan Mission for maintenance and rebuilding. The Men's Club November meeting enjoyed hearing Mr. Henry L. Brant speak upon "The Great West." The minister of this church officiated at five funeral services the week of the Providence Convention. The pastor's Sunday evening drama lectures are attracting large congregations.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Rev. H. E. Benton, D. D., is chairman of the International Relations Committee of the Federation of Churches of Philadelphia, and this committee was the hosts for the recent World Alliance Meeting in Philadelphia.

Miss Jennie Lois Ellis, State Sunday School Worker for Pennsylvania, Mrs. H. E. Benton and Miss Ford, parish worker of the Church of the Messiah, were among the attendants at the World Alliance meetings in Philadelphia.

Mrs. H. E. Benton made a three weeks trip recently in Pennsylvania by motor, speaking thirty-one times, addressing 3,000 people, for the Women's International League for Peace and Freedom, of which Miss Jane Addams is president.

Rev. Roger F. Etz delivered the address on Armistice Sunday at Atkinson, N. H., on the occasion of the unveiling of a memorial to the veterans of the World War of that town.

Indiana

Manchester.—Services were held here Sunday, Nov. 4, for the rededication of the bell which, some months ago, was removed from the church at Rising Sun and given to the Manchester church. The annual dinner was served in I. O. O. F. Hall. The bell was cast in the foundry at Rising Sun many years ago for the Universalist church there, of which S. Hatha-

way and N. Stedman (father of "Aunt Lucy" Hurst) were organizers.

Maine

Dover-Foxcroft.—Rev. J. F. Thompson, pastor. A union service was held on Armistice Day evening at the Congregational Church, under auspices of the Legion. Rev. J. Frank Thompson of the Universalist church was the speaker. The subject of his address was the imperativeness of world peace. The attendance was the largest at any union service during three years.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. All Souls Day was a splendid occasion with us. Fellowship was the keynote of the day. Just before the communion service Mr. Kearns read the names of those members and friends of the church who have passed into the great beyond during the past year and the congregation stood in silence as a tribute. One new member was received into the church. A patriotic service was held on Armistice Day to which the American Legion was invited. An unusually large congregation was present. Mr. Kearns spoke on "Keeping the Victory," urging the entrance of the United States into the World Court as one means of preventing war. A union Thanksgiving service of the Congregational, Unitarian and Universalist churches will be held in our church on Thanksgiving Day, at which Rev. Harry Foster Burns, minister of the Unitarian church, will be the speaker.

Massachusetts

North Oxford.—Santa Claus is ever so ready to visit the homes of humanity that he is alert and watching his opportunity to do good. There was scarcely snow enough on a November morning for his reindeer to bring him from the wilds of the North Pole, but by means of radio he got into communication with his sub-station at Attleboro, Mass. Commandeering the automobile of one of our good friends there, he secured some of his tried and true co-workers to visit the Clara Barton Birthplace to cheer and gladden the heart of the caretaker. And such evidence of good will, in the abundance of good things left to make the living rooms more comfortable and homelike—two puffs, table linen and rugs, beside towels, fruit and jellies—even soap was not forgotten. A veritable Christmas, or old-fashioned donation party! For which the caretaker wishes to express her sincere thanks to all. The place is open all the time and visitors are always welcome.

Michigan

Grand Rapids.—Our Universalist church here that was reported "down and out" for some time is trying to come to life, the effort at present being made mostly by the Women's Working Society. At present we have the use of our church only on Thursdays and Sunday p. m., the Christian Scientists having leased the building for three years prior to our starting our movement here again. They are on their second year of lease. Now our aim is to have money enough in the treasury to be able to have a pastor and get to work at the expiration of the lease. We will hold the Christmas bazar again this year the first of December and if any of our friends wish to help us with gifts of fancy articles, aprons, etc., we will be very grateful. Anything can be sent to Mrs. H. L. Colby, 575 South Sheldon Ave., Grand Rapids, Mich.

Minnesota

Owatonna. — Mrs. O. G. Colegrove preached for us Oct. 21 and Rev. Otto Raspe promised services in November, and Rev. Mary G. Andrews of Minneapolis contemplates a visit soon. Without a church home the members open their homes and splendid meetings are held in them.

New York

Potsdam.—Rev. O. F. Alvord, formerly of Bristol, N. Y., has become pastor of the Winthrop and Potsdam churches. The first services were held Sunday, Oct. 7, at 10.30 a. m., in Potsdam, and in Winthrop at 7.30 p. m. Mr. and Mrs. Alvord reside in Potsdam. A reception was held in the church parlors in the evening of Oct. 25 in honor of Mr. and Mrs. Alvord.

Fort Plain.—Rev. Herbert Frank Moulton, pastor. On Sunday evening, Nov. 11, a debate was held in the Universalist church between Mr. Moulton and Rev. Frederick J. Melville of St. Paul's Lutheran Church. The subject was, "Does Denominationalism Hinder the Progress and Efficiency of Christianity?" The church was crowded and the audience showed great interest. Special music was furnished by Carver's orchestra and the church quartette.

Canandaigua.—Rev. J. L. Everton, pastor. All officers of the church society were re-elected at the annual meeting, held Nov. 13, at the home of Mr. and Mrs. F. M. Curtis. They are: Moderator, H. L. Case; treasurer, Mrs. Curtis; clerk, Mrs. Oscar B. Johnson. Mrs. J. H. Bissell was named Publicity Chairman; H. L. Case was re-elected to the board of trustees, and Mrs. Bissell was named to succeed Nathan Pierce, whose term had expired. Reports were presented by the various auxiliaries and showed a good financial year and an active one. Preceding the sessions supper was served. At the annual meeting of the Woman's Aid in the afternoon these officers were re-elected: President, Mrs. George Peirce; vice-presidents, Mrs. Ettie Phunt, Mrs. Wilbur David; secretary and treasurer, Mrs. J. H. Bissell. Reports showed that the organization had sent two members to the State Convention, helped send a Sunday school member to Murray Grove Institute, contributed to Near East Relief, Red Cross, Japan Relief, Japan Emergency fund, community Christmas cheer, community "Y," and the Salvation Army, and had just packed a Christmas box for the Blackmer Home, besides other good work—an encouraging report for a society with only nine active members.

Ohio

Mt. Gilead.—Rev. Sara L. Stoner, pastor. The annual meeting of the Sawyer Association was held with this church, Sunday, Nov. 4. The day was a rainy one, cutting down the attendance. Notwithstanding this fact, the excellent program was well-executed, and the fellowship was of the finest sort. Excellent reports of the Providence Convention were given, and $50 was contributed to the Ohio Ministerial Fund and $16 for expenses. There being only about sixty persons present, the day's offering averaged one dollar for every person present. One child was dedicated. The communion service was in charge of Rev. Sara L. Stoner, assisted by Superintendent I. V. Lobdell, Rev. Almira L. Cheney led in the song services. Mrs. Marion Lobdell extended the greetings of the Women's National Missionary Association, followed by a report of the Providence Convention. Miss Henrietta Reussner read an able paper on the work of the Y. P. C. U. Mr. and Mrs. George Gretzer of Marion rendered valuable assistance in the music of the day. Mr. Ed. J. Wieland is the poet of the Mt. Gilead church. His welcome was given in rhyme. Mrs. C. S. Francis of Marion spoke on "The Value of the Missionary Alliance." The association adjourned to meet at Caledonia in 1924.

Pennsylvania

Philadelphia, Church of the Messiah.—Rev. H. E. Benton, pastor. At the All Souls Day services, the largest congregation for the year appeared. Mr. Benton preached on "Nothing but Sand." There was begun a series of monthly Junior sermons, first topic being "The Wonderful Well." Five were received into membership. On Armistice Sunday Rev. Thos. Nightingale of London preached to a large crowd. With six hundred churches in Philadelphia and only six foreign delegates to the World Alliance meetings, the Church of the Messiah counted itself lucky to get one and in Mr. Nightingale they had one of the strongest preachers.

Vermont

Rutland.—Rev. A. J. Torsleff, pastor. On Nov. 5, Rev. W. C. Knapp was ordained in the Congregational church in Rutland, and Mr. Torsleff delivered the charge to the minister. The Baptist church here celebrated its one hundredth anniversary during the week beginning Nov. 11, and at the Fellowship Supper Nov. 14, Mr. Torsleff was one of the speakers, bringing greetings from the Universalists.

DEATH OF DR. CALEB E. FISHER

Rev. Caleb E. Fisher, D. D., died in Lowell, Mass., Nov. 13, after a brief illness, at the age of sixty-three. He had been pastor of the First Universalist Church of Lowell almost twenty-nine years.

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,542
Philadelphia, Messiah	4
Rutland, Vt.	2
Baltim re, Md.	1
Total	1,549

* *

CHRISTENINGS

Previously reported, 797. Mount Gilead, Ohio, 1. Total, 798.

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CHRISTMAS IN THE YEAR ONE

A Christmas Allegory by Rev. Harold W. Haynes. Attractively printed in 18 p. booklet with illuminated cover. In envelope. Price 50 cents. Order of Universalist Publishing House.

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IOWA LETTER

Webster City.—Rev. George Wood is pastor here and reports good attendance and interest. The Sunday school is improving and the Ladies' Circle is in fine condition. Special meetings are now in progress with Dr. L. R. Robinson, Mid-West Superintendent. The pastor is director of Rotary, director of the local Welfare Association and is Probation officer. * * **Osage.**—Mrs. Colegrove supplied Oct. 21 and Dr. Robinson Nov. 4. This church desires to secure a resident pastor soon. The attendance and interest are good and there is a good parsonage. This church has paid its quota to the State Convention. * * **Waterloo.**—The church work goes on here in good form with Rev. Otto Raspe as pastor. Congregations are normal with some visitors each Sunday. Our choir is organized and holds monthly socials. We have eighteen in chorus choir. The Clara Barton Guild plans a Christmas sale. * * **Iowa City.**—The Unitarian Association of the state met here recently. Greetings from the Universalists were given by the State Superintendent, Rev. O. G. Colegrove. Unitarian pastors present were Rev. Arthur Weatherly, Iowa City, Rev. E. H. Reeman, Des Moines; Rev. K. E. Evans, Davenport; Rev. Agnes Larson, Humboldt; Rev. C. Summerbell, Keokuk; Rev. C. C. Snyder, Sioux City; Rev. W. W. Argow, Cedar Rapids. Meeting next October in Cedar Rapids. We send fraternal delegates from each church. * * **Boone.**—L. V. Harpel conducts services here, giving lectures on the New Religion at 10 a. m. every Sunday. Rev. O. G. Colegrove, State Superintendent, is pastor. He supplied the pulpit Nov. 18 and christened children. The interest here is good with an increase in regular attendance. * * **Mitchellville.**—We have lost by death Mr. Eugene Mason, for many years a faithful attendant of Sunday school and church and an earnest and loyal member. All churches in town will unite in the Thanksgiving service in our church.

O. G. Colegrove.

* *

TRAINING FOR BOYS' WORK

Workers with boys, especially men who are now Scoutmasters or who plan to become leaders of Boy Scout troops, will be interested in knowing that Columbia University offers a Home Study Course in Scoutmastership. While this course is primarily intended to show Scout leaders how to conduct their troops most efficiently, many of the topics discussed will be interesting and helpful to all men doing boys' work. For information about the course, address Home Study Course in Scoutmastership, Columbia University, New York City.

Notices

CONNECTICUT FELLOWSHIP COMMITTEE

Rev. Edward A. Lewis, having accepted a call to the pastorate of the Stamford church, is accepted in fellowship of the Connecticut Universalist Convention on letter of transfer from the Iowa Convention.

A. N. Foster, Secretary.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Nov. 12, 1923, lay license granted to Raymond A. Goodspeed of Rutland, Vt. Lay license granted to H. A. Farrar of West Charleston, Vt. Rev. C. F. McIntire transferred to Massachusetts subject to action of that Committee.

George F. Fortier, Clerk.

* *

OHIO FELLOWSHIP COMMITTEE

A letter of license for one year has been granted to Rev. William G. Stockton, pastor-elect at New Madison, Ohio.

The ordination of Rev. John M. Fogelsong has been authorized. The ordination service will be held at Bryan, Ohio, Sunday, Nov. 25.

Sara L. Stoner, Secretary.

* *

WANTED

Matron to take charge of Doolittle Universalist Home for Aged Persons, in Foxborough, Massachusetts, to begin Nov. 25, 1923; Universalist preferred. Family numbers from nine to twelve; nurse, maid and janitor employed to assist matron. For salary, etc., communicate with Rev. L. W. Coons, D. D., 176 Newbury Street, Boston, Mass.

* *

MINNESOTA FELLOWSHIP COMMITTEE

Notice is hereby given that on Friday, Oct. 5, 1923, during the sessions of the Minnesota State Convention of Universalists, the Committee on Fellowship, Order and Discipline caused the name of Rev. R. D. Van Tassell to be dropped from the rolls of the ministry under the laws of the General Convention which provide that fellowship may be withdrawn from a clergyman who enters into secular business unconnected with the denomination.

Thomas J. Farmer, Secretary.

Obituary

Mrs. E. C. Carpenter

Mrs. Almira Church Carpenter died at Elgin, Ill., early in October, after a long illness. Mrs. Carpenter was a life long Universalist, always faithful and loyal to her church. She gave unsparingly of her service in the local parish and was always ready to co-operate in every denominational enterprise.

Mrs. Carpenter was born Jan. 23, 1848, at Burton, McHenry County, Ill. Her father was one of the founders of the McHenry Universalist church in 1854. She is survived by her husband, Elijah C. Carpenter, two sons, Edward A. and Guy A., and one daughter Edith L.

The funeral services were conducted at Elgin by Dr. Joseph Crooker. The interment was at McHenry, Ill.

Charles James

Charles James was born in Cambridge, Mass., in 1847, of Universalist parents. He died in Cambridge, Nov. 10, 1923. He served as librarian, teacher and superintendent in the Sunday school and was for several years chairman of the standing committee and a deacon in the First Universalist Church.

Mr. James was a veteran of the Civil War. Three sons, two daughters, and several grandchildren survive him. His wife, formerly Ella Wellington, died two years ago. The funeral took place in the church Tuesday at twelve o'clock with Rev. Arthur E. Wilson officiating.

TWO GOOD BOOKS FOR CHILDREN

Santa Claus' Baby and other Christmas stories. By John Coleman Adams. Reprinted from the *New York World*. 50 cents.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

Mother entered the room just in time to see four-year-old Verna knock her older brother down.

"Verna, how could you do such a thing!"

"The Lord gave me strength," Verna proudly replied.—*Harper's Magazine.*

* *

In his announcements one Sunday morning the vicar regretted that money was not coming in fast enough—but he was no pessimist.

"We have tried," he said, "to raise the necessary money in the usual manner. We have tried honestly. Now we are going to see what a bazar can do."—*Tit-Bits.*

* *

Teacher: "If you were getting dinner for six people and had but five potatoes, how would you divide them to give each one an equal share?"

Small Sadie: "I'd mash 'em."—*Exchange.*

* *

The house-visiting parson in Australia sometimes gets unexpected rebuffs. A zealous curate doing the Alexandria (Sydney) rounds had his knock answered by a nipper of six or eight. "Mother is suited with a clergyman, thank you," she said, and shut the door.—*Sydney Bulletin.*

* *

Minister's Wife: "Wake up! There are burglars in the house."

Minister: "Well, what of it? Let them find out their mistake themselves."—*College of the Pacific Weekly.*

* *

A *Congregationalist* reader has called our attention to a most remarkable fact, announced in an article printed by one of our worthy contemporaries: "*He began life as a Congregational clergyman.*"

We agree that this is certainly a creditable way to enter upon existence, although somewhat uncommon as yet.—*Congregationalist.*

* *

He (during the interval): "What did you say your age was?"

She (smartly): "Well, I didn't say; but I've just reached twenty-one."

"Is that so? What detained you?"—*London Answers.*

* *

The teacher had asked, "Why did David say he would rather be a doorkeeper in the house of the Lord?"

"Because," answered the boy, "he could then walk outside while the sermon was being preached."—*Boston Transcript.*

* *

It was on the old camp-ground. "Pass de hat," suggested Bruddah Wheatley. But the parson raised his hand. "No, sah," he shouted, "dere'll be no hat about it. Pass a tin box wid a chain to it. De last time a hat was passed around heah, it nevah came back, and I had to go home bareheaded."—*Chicago News.*

Seeing Straight in the Sunday School

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In Uncle Hezekiah Harbinger, Dr. Huntley has created a new and wholly delightful character whose shrewd pithy counsels will bring hope and inspiration to Sunday school workers everywhere. Originally published in the Sunday School Helper.

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